



THE
EPISTLE
OF
PAUL THE APOSTLE
TO THE
ROMANS.

THE
EPISTLE
OF
PAUL THE APOSTLE
TO THE
ROMANS ;

WITH AN
INTRODUCTION, PARAPHRASE,
AND NOTES.

By C. H. TERROT, A.M.
LATE FELLOW OF TRINITY COLLEGE, CAMBRIDGE.

LONDON :
PRINTED FOR J. HATCHARD AND SON ;
AND ADAM BLACK, EDINBURGH.

MDCCCXXVIII.

171

1

2

INTRODUCTION.

THE object of the author in the following Introduction will be to bring together such information as may be useful to young students of divinity, towards a right understanding of the Epistle of the Apostle Paul to the Romans. That a right understanding of this Epistle is of the deepest importance, must be evident to all who have paid any attention to dogmatic or controversial theology; nay, to all who have endeavoured to acquire a clear conception of the fundamental doctrines of Christianity. In all the discussions between the reformers and their Romish opponents, in the whole course of the Calvinistic controversy, and in almost all the doctrinal differences of our own time, we find that, there exists, on the one side or the other, a misapprehension of the Pauline doctrine respecting *justification by faith*.

To ascertain what this important doctrine really is, forms the leading object of the Paraphrase and

Notes, now offered to the reader. In these the author has availed himself of the works of preceding commentators and divines of our own country;* and also of the philological labours of several eminent continental scholars,† whose criticisms have not, to the best of his knowledge, been yet incorporated into any English commentary.

As a useful apparatus towards a fair examination of the Epistle, are prefixed,

I. A Chronological Table of the Acts of St. Paul, abridged from Bishop Pearson's *Annales Paulini*.

II. A brief Exposition of the occasion, date, and genuineness of the Epistle.

III. An Analysis of its Contents.

IV. A Critical Inquiry into the meaning of certain Theological Terms, frequently used by the Apostle Paul in this and in his other Epistles.

V. A List of all the Passages of the Old Testament, quoted in the Epistle to the Romans.

* Whitby, Doddridge, Macknight, Taylor, Pearson, Bull, Paley.

† Semler, Koppe and his editor Ammon, Knappe, Schleusner, Noesselt, Rosenmüller, and Morus. As this work was going to press, the author received the second part of Mr. Bloomfield's elaborate *Recensio*, in which the criticisms of these, and other foreign theologians, are fully embodied.

I.—A CHRONOLOGICAL TABLE OF THE ACTS OF ST. PAUL, ABRIDGED FROM BISHOP PEARSON'S ANNALS PAULINI.

	A. D.
The Martyrdom of St. Stephen. - -	34
Conversion of St. Paul. (Acts ix.) -	35
Paul sojourns in Arabia (Gal. i. 17.), during which time Aretas defeats Herod and occupies Damascus. (Joseph. xvii. 7. 2 Cor. xi. 32.) - - - -	36
Paul returns to Damascus, where a plot is laid against his life by the Jews. (Acts ix. 23.)	37
Paul escapes from Damascus, goes to Jerusalem, and being persecuted there by the Hellenistic Jews, retires to Tarsus. (Gal. i. 18. Acts ix. 25—30.) - - - -	38
Paul preaches the gospel in Cilicia. (Gal. i. 21.) - - - -	39
Paul preaches in Syria, but without visiting Antioch. - - - -	40-1
Paul returns to Tarsus where he is joined by Barnabas, with whom he visits Antioch. (Acts xi. 25, 26.) - - - -	42
Paul and Barnabas remain at Antioch for a year. (id.) - - - -	43

- Collections of money made at Antioch for the church at Jerusalem are sent by the hands of Paul and Barnabas, (id. 30.) There being no apostles at Jerusalem, James having suffered martyrdom, and Peter being absent at Cæsarea, Paul and Barnabas commit the collection to the elders of the church, and return to Antioch with John Mark, (Acts xii. 25.) Paul and Barnabas are separated to the apostleship of the Gentiles (xiii. 2.) and go over to Salamis in Cyprus. (id. 4.) - 44
- Having preached the gospel throughout Cyprus they come to Perga where Mark leaves them : thence they enter Pisidia. (id. 13, 14.) 45
- They preach the gospel at Antioch of Pisidia, Iconium, Lystra, and Derbe. (Acts xiii. 16. xiv.) - - - - - 46
- After repeatedly visiting the towns of Pisidia they return into Pamphylia, and thence to Antioch of Syria. (Acts xiv. 25, 26.) - 47
- They are sent by the brethren at Antioch, to consult the church at Jerusalem as to the necessity of circumcision. (id. xv. 2.) - 48
- The council of Jerusalem held fourteen years after the conversion of St. Paul. (Gal. ii. 1, 2.

A. D.

- Acts xv. 6-31.)* After the council, Paul and Barnabas return to Antioch, (Acts xv. 30.) where Peter also joins them. (Gal. ii. 11.) - - - 49
- Paul and Peter differ respecting conformity to Jewish rites ; whence also arises a separation between Paul and Barnabas. (Gal. ii. 11-13. Acts xv. 38, 39.) Paul accompanied by Silas traverses Syria and Cilicia. Visits Derbe and Lystra, and takes Timothy as a companion. (Acts xv. 40. xvi. 1-3.) - - - 50
- Paul passes through Phrygia, Galatia, and Mysia into Troas. Thence in consequence of a vision, he passes over into Macedonia and visits Philippi, Amphipolis, Apollonia of Chalcidice, Thessalonica, and Berea. (Acts xvi. xvii. to v. 15.) - - - 51
- In this year (12th of Claudius) the Jews were driven from Rome. Paul visits Athens, (Acts xvii. 15.) and from thence goes to Co-

* Grotius, who thinks that in Galatians we should read *four* instead of *fourteen*, understands the apostle to speak there of his second visit to Jerusalem. Hug, who counts the fourteen years, from the *first* visit, not from the *conversion*, dates the council A. D. 53.

A. D.

- rinth (xviii. 1.) where he meets Aquila and Priscilla, Roman Jews. Here he writes the FIRST Epistle to the THESSALONIANS. - 52
- Paul is accused before Gallio, (xviii. 12.) Remains at Corinth, and writes the SECOND Epistle to the THESSALONIANS. Leaves Corinth, and sails to Ephesus, where he leaves Priscilla and Aquila, and proceeds to Cæsarea and Antioch. (xviii. 22.) - - 53
- Paul returns to Ephesus, where he preaches three months in the synagogue, (xix. 8.)
- The emperor Claudius dies. 3d Id. October. 54
- Paul preaches two years at Ephesus in the school of Tyrannus. (xix. 9.) - - 55
- Paul continues at Ephesus. - - 56
- Paul writes at Ephesus the FIRST Epistle to the CORINTHIANS, and that to the GALATIANS. Leaves Ephesus in consequence of the tumult raised by Demetrius. (xx. 1.) Passes into Macedonia, whence he writes the SECOND Epistle to the CORINTHIANS. Visits the confines of Illyria. (Rom. xv. 19.) Goes into Greece, (Acts xx. 2.) and writes at Corinth the Epistle to the ROMANS. - 57
- Paul returns into Macedonia, and thence proceeds by sea to Jerusalem. (xxi. 17.) Being

A. D.

arrested he is sent to Cæsarea in bonds, (xxiii. 23.) and pleads his cause before Felix. (xxiv. 10.)	- - - - -	58
Paul continues at Cæsarea, and pleads before Festus and Agrippa. (xxv. 8. xxvi.)	- - - - -	59
Paul having appealed to Cæsar is sent to Rome, and on the voyage is shipwrecked at Melite. (xxvii.)	- - - - -	60
Paul having wintered at Melite, comes by Syracuse, Rhegium, and Puteoli to Rome. (xxviii. 16.)	- - - - -	61
Paul remains at Rome, (xxviii. 16.) and foreseeing that he should speedily be released, writes the Epistles to the PHILIPPIANS, EPHESIANS, COLOSSIANS, PHILEMON.	- - - - -	62
Having left Rome, but being still in Italy, Paul writes the Epistle to the HEBREWS. In this year Pearson places the supposed journey of St. Paul into Spain. (See Note on Romans xv. 24.) Paul sails to Crete.	- - - - -	63
Paul preaches the gospel in Crete, and ordains Titus bishop of that church, (Tit. i. 5.) Sails from Crete in company with Timothy for Judea, (Heb. xiii. 23.) whence he returns into Asia, and visits the church at Colosse. (Philem. 22.)	- - - - -	64

A. D.

Paul having left Timothy at Ephesus goes into Macedonia, and remains at Philippi, (Philipp. i. 25. ii. 24.) thence he writes the FIRST Epistle to TIMOTHY,* and the Epistle to TITUS. He passes the winter at Nicopolis in Epirus.	- - - - -	65
Paul revisits Corinth, and there leaves Erastus. (2 Tim. iv. 20.) He goes from Corinth to Troas, (id. 13.) thence he goes to Miletus where he leaves Trophimus sick. (id. v. 20.)		66
Paul returns to Rome and is imprisoned. (2 Tim. i. 16.) Defends himself. (id. iv. 16.)		67
Paul writes his SECOND Epistle to TIMOTHY, and suffers martyrdom together with St. Peter.	- - - - -	68

* Benson and Michaelis suppose, that the First Epistle to Timothy, was written between the two Epistles to the Corinthians, that is, immediately after St. Paul was driven from Ephesus by Demetrius. For sufficient arguments that it was not written then, see Paley's *Horæ Paulinæ*, ch. xi. p. 290, and Cellerier's *Analysis of Hug*, p. 433.

II.—A BRIEF ACCOUNT OF THE DATE, OCCASION, AND GENUINENESS OF THE EPISTLE TO THE ROMANS.

THE Epistle to the Romans was written from Corinth, while St. Paul resided three months in Greece (Acts xx. 2, 3.) ; after his second tour through Macedonia, that is, according to Bishop Pearson's Chronology, A. D. 57.

This date is confirmed by a comparison of Acts xix. 21. with Rom. xv. 24, 25, in both of which places we find the apostle expressing an intention to go immediately to Jerusalem, and thence to proceed on his long intended journey to Rome. Again, in Rom. xvi. 1, 2, he commends to the Roman Christians, Phœbe, a deaconess of the church at Cenchrea ; which Cenchrea was a sea-port in the immediate vicinity of Corinth. In Rom. xvi. 23. mention is made of Erastus, the chamberlain of *the city*. In Acts xix. 22, St. Paul intending to travel through Macedonia into Achaia, sends *Erastus* and Timothy to prepare the churches for his coming. In Acts xx. 4. the apostle is described as leaving Corinth for Asia, accompanied by Timothy and other brethren, among whose names that of Erastus does not appear. Erastus then, we must conclude, was left in Europe ; but whether at Corinth or in Ma-

cedonia does not yet appear. On another occasion, however, (2 Tim. iv. 20.) A. D. 66, St. Paul again leaves Erastus, but expressly at Corinth : Corinth therefore was probably the place where Erastus was before left ; and the most likely reason for his being twice left there, is that he was a Corinthian. And the Epistle to the Romans being written from the city of which Erastus was chamberlain, we conclude that it was written from Corinth.

It does not appear from scripture by whom the gospel was first conveyed to Rome. Among the three thousand who were added to the church on the day of Pentecost, (Acts ii. 41.) were probably some ‘strangers of Rome,’ who on their return communicated to their brethren the wonders which they had heard and seen. Such we may reasonably suppose were Andronicus and Junias (Rom. xvi. 7.), *of note among the apostles, and who were in Christ*, that is, who were converted to Christianity, before St. Paul. Of the extent of the church at Rome, we can form no precise estimate ; but from the number of individuals personally saluted, we may presume that it was already numerous. It is easy to account for the Apostle’s intimate acquaintance with the names and characters of so many individuals in a church which he had never visited, by observing that the Roman Christians, either being Jews or con-

founded with them in the operation of the edict of Claudius (A. D. 52), had been scattered throughout Greece and Asia; and in almost every city of these countries they had opportunities of meeting with this laborious Apostle.

The acquaintance which St. Paul had thus formed with several members of the Roman church, and especially his long intercourse with Aquila and Priscilla, enabled him to address that church, on the points in which they most needed his apostolic instruction. From the general tenor of the Epistle to the Romans, we may learn, 1. That the church at Rome was much opposed by external adversaries, some of whom were unbelieving Jews, and others Pagan philosophers. In order to furnish the Christians with an antidote to their sophisms, the apostle commences his argument by shewing, that no man was ever justified by obedience to the law of Moses, or by obedience to the law of nature (Rom. i. ii. iii.). 2. It appears that there were dissensions in the church itself, concerning the respect due to Jewish ordinances (Rom. xiv. xv.); dissensions which we know to have existed previously in the church of Antioch, and even between the apostles themselves (Gal. ii, 11, 12, 13.). 3. It appears that the Apostle feared, lest the Jewish leaven in the church should manifest itself in a turbulent opposition to legal au-

thority ; and lest the Christians should thus justly bring upon themselves a share of that punishment which the Jews were perpetually incurring by their rebellions, he urges in the strongest manner the duty of civil obedience to the existing government, as to an ordinance of God. (Rom. xiii.)

It is important to notice these circumstances, because they afford considerable assistance towards a right interpretation of the doctrine contained in the epistle ; which ought to be considered, not as an abstract treatise on Christian doctrine and morality in general, but as a needful and timely exhortation, adapted to the period when it was written, and to the external difficulties and internal errors of those to whom it was addressed.

They afford also no slight argument for the genuineness of the epistle. If it were found to contain a refutation of errors which were never mentioned in the contemporary history ; or if it failed to notice those errors which we know to have prevailed at the time when it professes to have been written, there might have been some ground for doubting its pretensions. If, for instance, the argument had been principally directed against those, who, while calling themselves Christians, denied the divinity or the humanity of Christ ; it might be supposed that the name of St. Paul had been assumed by some unscrupulous

pulous polemic, to give weight to his arguments. But when we find that the arguments which it contains are perfectly suited to the character of the Apostle, to the period at which it professes to have been written, and to the situation of those to whom it is addressed, we must maintain that there is strong internal evidence in its favour. And to this evidence must be added, all those casual and delicate coincidences with the history of the apostle as narrated in the Acts, which Paley has so ingeniously traced in his *Horæ Paulinæ*.

But the direct evidence for the genuineness of this epistle is to be found in the uniform unvarying testimony of the primitive church. It is contained in the early Latin (*Vetus Itala* or *Ante-Hieronymiana*), and in the early Syriac (*Peschito*) versions; and it is frequently quoted as canonical scripture by the apostolic fathers, Barnabas and Clemens Romanus of the *first century*; by Ignatius at the beginning and Polycarp in the middle of the *second*. Their quotations are as follows:

Rom. ix. 10, 11, 12.	}	Barnabas ch. xiii.		
iv. 3.				
xv. 8.	-	-	-	xvii.
i. 29, 30, 32.	Clemens Rom.			xxxv.
ix. 4.	-	-	-	xxxiii.

xii. 3.	-	-	-	xlvi.
xiv. 3.	-	-	-	xxxviii.
xv. 7.	Ignatius ad Philad.			xi.
xiii. 9.	Polycarp.			iii.
*xiv. 10.	-	-	-	vi.

* See Lardner, vol. ii. 8vo. ed. from the beginning.

III.—ANALYSIS OF THE EPISTLE TO THE ROMANS.

PREFACE.

Ch. i. 1-7. THE Apostle designates his person and office, and salutes the church at Rome.

8-15. Excuses his delaying to visit them, and expresses his earnest desire to preach the gospel at Rome.

16, 17. Describes generally the nature of the gospel.

PART I.

Of the Necessity for Gratuitous Justification.

18-32. The Apostle shews this necessity, *first* to the Gentiles, by shewing the general corruption and consequent condemnation of the Gentile world through *idolatry* and *lust* :

Ch. ii. 1-11. And *secondly* to the Jews, by shewing, that they had committed like crimes with the Gentiles, and were exposed to like condemnation.

12-16. This equal condemnation arose from the fact, that both Jew and Gentile were placed under

LAW : the former under a *revealed law*, the latter under the *law of reason and conscience*.

17-24. The conduct of the Jews, irreconcilable with their boasts of superiority over the heathen.

25-29. Their *circumcision* unavailing, inasmuch as it was unaccompanied by the internal grace, of which bodily circumcision was the sign.

Objections to the above Statements.

Ch. iii. 1. *Obj.* 1. If this be true, then the Jews have no advantage above the Gentiles, and the revelations made by God are totally useless.

2. *Ans.* They had this advantage, that they possessed a clearer knowledge of the oracles of God respecting *Messias*.

3. *Obj.* 2. These oracles being accompanied by a promise of blessing of the Jews, the supposition of their general condemnation, was in fact a denial of God's faithfulness.

4. *Ans.* No, it was only an assertion of the unbelief of the Jews, whereby they disqualified themselves from receiving those promises which God was still ready to bestow upon them.

5-8. *Obj.* 3. Since these oracles, promising expiation of sin, required the existence of sin before they could be accomplished, therefore sin could not

justly be punished by God. *Ans.* How can you who are Jews advance such an argument, when, upon this supposition, God could not even judge the heathen; for *their* sins also give scope to the exercise of the divine mercy? And besides, you thus advance that *Antinomian principle* which you falsely charge the followers of Christ with maintaining.

9-20. The proof of universal corruption resumed, and the general conclusion drawn, that *no flesh is justified by works of law.*

PART II.

Of the connexion of Gratuitous JUSTIFICATION with FAITH.

Ch. iii. 21-30. The doctrine of justification by faith stated, and declared to be applicable without distinction to Jew and Gentile.

31. and ch. iv. to the end. The gospel doctrine of justification by faith entirely consistent with the Abrahamic covenant.

Ch. v. 1-11. The blessedness arising from the reception of this doctrine.

12-14. Man redeemed from death the penalty of Adam's transgression, by Christ.

the Jews in past ages ; the blessing having been originally limited

9. To Isaac,

10-13. And then to Jacob, Esau being excluded.

14. An objection started, that such election and preference is unjust.

15, 16. Without answering the objection, the Apostle asserts such a *preference of grace* to have taken place in the case of Moses :

17, 18. And an election to particular punishment in the case of Pharaoh.

19. The objection repeated.

20-24. Answered by an assertion, of the full right of God to dispense unmerited favours, and merited punishment, according to his good pleasure.

25-29. The rejection of the Jews, and the admission of the Gentiles into covenant with God, foretold by the ancient prophets.

30-33. This rejection and admission were not arbitrary acts, but the proper consequences of *unbelief* on the one hand, and of *belief* on the other.

Ch. x. 1. The Apostle again asserts his deep interest in the welfare of the Jews.

2-4. Declares that their error arose, not from indifference to religion, but from a misapprehension of the true nature of justification.

5-10. The difference between *legal justification*, and *justification by faith* explained.

11-13. The offer of the latter *universal*.

14-18. The consequent duty of preaching the gospel to the Gentiles, according to the predictions of the prophets.

19-21. The reception of the gospel by the Gentiles, and its rejection by the Jews, foretold by Isaiah.

Ch. xi. 1-10. The Apostle declares the rejection of the Jews from God's favour, not to be *universal*.

11-22. Their partial rejection rendered subservient to the calling of the Gentiles.

23-32. Nor is the rejection of the Jews *final*.

33-36. The Apostle concludes this portion of his subject, with rapturous admiration of the wisdom and goodness of God, as displayed in the scheme of salvation.

PART IV.

Of Practical Morality.

Ch. xii. 1-5. A general exhortation to the Roman Christians to devote themselves to the service of God.

6-8. Duties incumbent on those holding offices in the church.

9-21. Duties incumbent on all, especially charity.

Ch. xiii. 1-7. The duty of obedience to magistrates.

8-10. The comprehensive nature of the law of charity.

11-14. Activity in the performance of duty urged from the circumstances of the times.

Ch. xiv. 1-13. Christians should not condemn one another, for indulging or rejecting scruples respecting *meats* and *days*.

14-23. Those who are without scruple in these matters, should not offend their more scrupulous brethren, nor tempt them to act against their conscience.

Ch. xv. 1-13. The Apostle presses the duty of mutual concession, from a consideration that Christ is the author of salvation, equally to Jews and Gentiles.

14-21. Excuses the freedom of his admonitions, and states the high nature of his apostolic commission.

CONCLUSION.

22, 23. The Apostle describes his plans of proceeding, and his intention of visiting Rome.

Ch. xvi. 1-16. Salutations to individuals at Rome.

17-20. A warning to avoid the authors of schism.

21-24. Salutations from individuals present with the Apostle, to the church at Rome.

25-27. Doxology and conclusion.

IV.—A CRITICAL INQUIRY INTO THE MEANING OF CERTAIN THEOLOGICAL TERMS, FREQUENTLY USED BY THE APOSTLE PAUL, IN THIS, AND HIS OTHER EPISTLES.

1. THE difficulties which occur in the interpretation of the Epistle to the Romans, and indeed a great portion of the doctrinal controversies which divide the church, arise from the different senses attached to a few terms of frequent occurrence in the writings of St. Paul. It is my intention in this chapter, to inquire into the meaning and use of these terms, and the inquiry will almost necessarily lead us into some examination of the fundamental doctrine of the Epistle. The terms to which I have alluded are, 1st. *δικαιω* and *δικαιοσυνη*, commonly translated JUSTIFY and JUSTIFICATION. 2d. *πιστις*, *faith*. 3d. *νομος*, *law*, and *εργα του νομου*, *works of the law*. 4th. *σαρξ*, *flesh*. 5th. *λογιζομαι*, *to impute*.

2. 1st. *δικαιω*. It seems to be agreed on all sides that this is a *forensic* term, and that it properly signifies, to ACQUIR. Schleusner, who is too much inclined to multiply unnecessarily the senses of a word, has given *eight* meanings to *δικαιω*, of which, that which I have given is the sixth. But a careful ex-

amination of the passages on which he grounds his different senses would shew, that in all of them, except one,* he might have rendered *δικαιωω*, either *judicially to acquit*, or *extrajudicially to approve and declare approbation*. Thus in 1 Tim. iii. 16. '*justified in the Spirit*,' he explains *justified* as meaning, '*declared to be what he really was*.' But as Christ had been put to death as a malefactor and impostor, his restoration to life by the working of the Spirit, was, as it were, a judicial *acquittal* from the charges against him, and a public reversal by God, of the unjust judgment of men. Again in Luke vii. 29, '*the publicans justified God*.' Here Schleusner renders justified by *praised*. But in the next verse, *to reject the counsel of God*, is given as the direct opposite of *to justify God*. Hence we may conclude, that the publicans *justified* God, by declaring their *approbation* of, and accepting his counsel. Schleusner's seventh sense of *δικαιωω*, is *libero, to free*. For this sense he quotes two passages, Acts xiii. 39, and Rom. vi. 7. In the first of these the

* This one is the fourth, where he says that *δικαιομαι* signifies to act rightly, and quotes Rev. xxii. 11. But in that text several MSS. read *δικαιοσυνην ποιησαιτω* for *δικαιωθητω*, and the former reading is approved by Griesbach, Koppe, and Knappe. Cf. Bull Har. Ap. Diss. 1. ch. i. § 6.

sense is simply *acquitted* : for the proper interpretation of the latter in the same sense, see the note on the text. Schleusner's other senses come so near to the idea of *acquit*, that it is unnecessary to examine them here.

3. The meaning thus given to *δικαιοω*, applies equally to the corresponding Hebrew verb *צדק*, except that the latter has in addition the neuter sense, *justum esse, to be actually just*. Thus in Job ix. 20, *justify* is used, as by St. Paul, in direct opposition to *condemn*. Compare also Job xxxii. 2, and Prov. xvii. 15.

Having thus affixed to the verb *δικαιοω*, the sense of *to approve* or *acquit*, it is unnecessary to shew, that the substantive *δικαιοσυνη*, derived from it, and used in intimate connexion with it, must mean *approbation* or *acquittal*.*

4. When therefore the assertion is made, *that a man is justified by God*, the meaning must be, *that God approves of him, and acquits him of guilt*. And this, we may observe, is something different

* Ad vocabulum *justificationis* quod attinet, satis, ut arbitror, jam evicimus, illud in Paulinis Epistolis hunc sensum obtinere, ut significet actionem Dei, more judicis, hominem absolventis, justumq. pronuntiantis, atque ad præmia vitæ æternæ acceptantis. Bull Har. Ap. Diss. 2. ch. iv. § 3.

from the assertion that God *pardons his sins*. In pardon no antecedent cause is requisite, except the mercy of the sovereign or judge who *pardons* : but in *justification* or *acquittal*, there must be something in the circumstances or character of the individual tried, which renders it fitting that he should be *acquitted*. This distinction between *pardon* and *justification* is not overlooked in the Epistle to the Romans. Thus in ch. iv. v. 25, we read that Christ ‘ was delivered up for our sins, and raised again for our justification.’ That is, Christ died for our sins, and by his death made a full atonement, and purchased a full pardon for all who should believe on him. But our justification is represented as depending, not on Christ’s death, but on his resurrection, and the new life to which he rose. As then pardon and justification, depend upon two different acts of Christ, they must themselves be different things. As to those who hold that nothing more is meant than that Christ, by his resurrection, demonstrated the certainty of a justification already perfected, they might as reasonably maintain, that the atonement was only demonstrated, not effected, by his death. So also Romans iii. 27, ‘ That God might be *just*, and the justifier of him that believeth in Jesus.’ If justification be an act of mere pardon, it requires no justice, and indeed admits of none. But if jus-

tification be acquittal, then was it indeed a difficulty worthy of divine intervention, to discover a method whereby God could, without prejudice to his justice, *acquit* those who had rebelled against him.

5. While, however, we thus distinguish between pardon and justification, we must be careful not to consider them as separable acts ; so as to admit that a man may be pardoned who is not justified, or justified who is not pardoned. Justification includes or supposes pardon, for he to whom God's favour and eternal happiness are awarded by the act of justification, having been actually a sinner, must be pardoned, or he can never enjoy the reward. In other words, no man can enter heaven who is not delivered from hell. And since there is no negative state of eternal existence, which would necessarily be the case if any were pardoned without being at the same time justified, we conclude, that the act of pardon is always accompanied and completed by the act of justification. The conditions are also the same for both. *Repentance* and *faith* are requisite for the very first admission into the gospel covenant ; and the fruits of repentance, and the exercise of faith, are all that are required for admission into heaven.

6. Taylor is very inconsistent in the laboured account which he gives of the term *δικαιοσύνη*. First, he says, and justly, (Key, p. 113. § 310.) ‘ To un-

derstand rightly the Epistle to the Romans, it is farther necessary to observe ; that the Apostle considers mankind as obnoxious to the divine wrath, and as standing before God the judge of all. Hence it is, that he uses forensic or law-terms, usual in Jewish courts, such as *law*, *righteousness*, or *justification*, *being justified*, &c. These I take to be forensic, or court-terms ; and the Apostle using them, naturally leads our thoughts to suppose a court held, a judgment-seat to be erected by the most high God, in the several cases whence he draws his arguments.'

7. But in the next ch. (p. 115.), where he proceeds to examine the meaning of *δικαιοσύνη*, he entirely throws aside this forensic sense for which he has been pleading, and renders it *goodness*, *mercy*, or the *salvation* and *deliverance* which the goodness and mercy of God vouchsafe to us. But *goodness*, *mercy*, or *deliverance*, are surely not forensic words, nor are the ideas which they convey, forensic ideas. Again, in proceeding to shew (p. 130.) its use in the Epistles, he says it signifies *deliverance*, or *salvation*, and it is opposed to *condemnation*, or *death*. But in a forensic sense, the opposite to condemnation, is not deliverance simply, but deliverance by an acquittal.

8. We may farther remark on this term justification, that it implies a *moral approbation* on the part of God towards the man who is justified ; and in this moral approbation rests in some degree the justice of the acquittal. We may perhaps conceive the possibility of God's pardoning a sinner, while the character of the sinner continued to be the object of his just and holy abhorrence : but that he should justify or *acquit* a man under such circumstances, is in the very nature of things impossible.

9. Lastly, we may observe, that there are *two* justifications, the *one* takes place in time, and is a secret act of the divine mind, acquitting and approving. The *other* will be an open declaration of this acquittal, and its irreversible ratification at the last day. And here it may be useful to mention, that the double justification just alluded to, is not by any means that held by many Romanists, by Whitby and by Taylor, and refuted by Bull. (Bull H. A. Diss. 11. ch. 3.) Taylor, who propounds his view of a double justification at considerable length, holds that the condition of the *first* is simply *faith*, the condition of the second simply *obedience*. (Key, pp. 97, 98.) The *first* justification consists in admission to the church ; the *second* in admission to eternal life. He quotes (p. 100.) the case of Simon the sorcerer, who, though his heart was not right with

God, though ‘ he was in the gall of bitterness and in the bonds of iniquity,’ yet ‘ believed and was baptized.’ He was so, but it is not said that he was *justified*. Taylor next maintains, that in this sense (the sense of a general faith belonging equally to all professing Christians whether good or bad) ; the Apostle says, (Gal. iii. 26.) ‘ Ye are all the children of God by faith in Christ Jesus.’ But the Apostle says in the next verse, ‘ For as many of you as have been baptized have put on Christ.’ The expression, ‘ to put on Christ,’ occurs also in Rom xiii. 14, where it clearly means, not merely to profess Christianity, but to imitate the virtues which Christ practised upon earth. St. Paul therefore believed that the Galatians were acting up to their baptismal vow, and might therefore be justly considered as children of God: whereas Simon, who, though baptized, had not *put on Christ*, had neither part nor lot in the privileges of God’s people.

10. But the *double* justification, of which the *first* consists in an act of the divine mind, acquitting the sinner ; and the *second* in a public declaration of this act, is *one* in cause and condition. And in examining the causes and conditions of the *first* justification, which all agree to be that treated of in the Romans, it cannot but be most important to examine the causes and conditions of the *latter* : for it

is evident that the reasons given by a *just* judge for a decision, must have been the reasons upon which that decision was formed.

Before we enter upon this inquiry however, it will be requisite to lay down the exact meaning of the terms *faith*, and *works of the law*, the former of which is affirmed, and the latter is denied by St. Paul to be the condition of justification.

11. *πιστις, faith.* It seems evident that this very common word had acquired no technical theological sense, before it was used by our Saviour and his Apostles: and as they used this common term without any restrictive definition, except as to its object, they must have intended it to be understood in its familiar acceptation; namely, as a conviction of the mind, that the gospel is true, combined with a knowledge of what the gospel really is. For, since the gospel is a series of propositions, closely connected with and depending upon each other, to believe the gospel, must mean to believe each and all of the propositions which it contains. But though *πιστις* means simply belief, yet when spoken of as the instrumental cause of justification, it *implies* much more, namely, *feeling and acting in accordance* with that belief. A strict attention to this distinction between the essential nature and the proper acts of faith; between the universal *meaning* and the im-

plication made by St. Paul, seems necessary in order to obviate the apparent inconsistency of different passages of scripture, and especially of the doctrines of St. Paul and St. James. And here I would remark, though with caution and diffidence, that Bishop Bull does not, in his definition of a justifying faith, appear to maintain his usual accuracy. In his H. A. Diss. ii. ch. iv. § 4, he describes faith thus : ‘ Fides cui justificatio a Paulo tribuitur, pro unicâ ac simplici virtute nequaquam sumenda est, sed integram fœderis evangelici conditionem denotat, hoc est, suo ambitu omnia Christianæ pietatis opera complectitur. *That faith to which justification is attributed by St. Paul, is not to be considered as a single simple virtue ; on the contrary, it denotes the whole condition of the gospel covenant, that is to say, it comprehends all works of Christian piety.*’ But if πίστις actually contains *obedience* as part of its meaning, then we must seek for another meaning of the term, as used in the writings of St. James, where it evidently does not include *obedience* ; and in 1 Cor. xiii. 2, where St. Paul himself speaks of faith as a thing totally distinct from charity, and totally unavailing without it. To say that belief of the gospel means obedience to it, is surely a harsh and unnatural definition ; but to say that the proposition *we are justified by faith*, means not that we are justified by

the mere possession of belief, but by the proper action of that belief in our heart and conduct, is quite consistent with the ordinary usage of language. Nothing is more common than to speak of a man's being saved by his skill, his presence of mind, his courage ; when we really mean, not that the man was saved by the mere possession of these qualities, but by the line of conduct which they enabled him to pursue. Since then it is clear that the proper action of faith, is such a use of the means of grace as will enable us 'to perfect holiness in the fear of God ;' since it is clear from St. James, that faith alone does not justify, (Jas. ii. 14.) and from St. Paul, (1 Cor. xiii. 2.) that without charity it is unprofitable ; we must I think conclude, that faith, or a belief of the truths of the gospel, justifies not by its *existence*, but by its *action*. But if it shall appear to any that this supposition is barred by the assertion of St. Paul, (Eph. ii. 10.) 'by grace ye are saved through faith, *not of works*,' I must refer them to the remarks which will be offered on the terms *νομος* and *εργα του νομου*.

12. There still remains a very important inquiry, whether the *proper action* of faith, be its necessary *action* ; or in other words, whether true faith can exist without producing holiness. And in this inquiry we must not allow a fallacy to lurk un-

der the common expression, a true faith. 'There is in reality no faith which is not *true* : that which is erroneously called *false faith*, being nothing more than a pretence of faith which does not exist. When the gospel with its evidence is presented to a man, he may believe it, or disbelieve it, or continue in doubt as to its truth, or throw it aside with utter indifference. In the first case he possesses faith, in the three latter he possesses not faith at all. Those therefore who suppose, that St. James is speaking of a *false faith*, must suppose his meaning to be, that *hypocrisy* without *good works* is dead and unavailing to salvation ; but, that if this hypocrisy be conjoined to good works it justifies its possessor. But if St. James is speaking of a true faith, that is, of the only faith that really exists, we must conclude, that it is separable from good works, and may exist without producing them : in which case, according to that Apostle, it profits nothing, (ch. ii. 14-16.)

13. *Νομος*, answers exactly to the English word *law*, and, like it, derives its specific meaning from the context in which it stands. Sometimes it expresses law generally, sometimes the Mosaic law, whether moral or ceremonial, and sometimes, as in Rom. vii. 21, it is used in a looser sense for the manner in which any active principle operates, much in the same way as we speak of the law of nature, or the

law of attraction. The usual meaning of *νομος* in the Epistle to the Romans is however, the *law of Moses*, whether moral or ceremonial; while in the Epistle to the Galatians, its meaning is almost exclusively confined to the ceremonial law. Some theologians have indeed attempted to affix the same limitation to the word law in the Epistle to the Romans; but, when the Apostle, in proving the impossibility of justification by the law, quotes as a portion of that law, the precept 'thou shalt not covet,' Rom. vii. 8, he sufficiently proves that the law of which he has been speaking, includes the moral law.

14. What then were the *εργα νομου* or *works of law*, so frequently mentioned in this Epistle? To answer this, it will be requisite to examine what was the light in which the Jews of the apostolic age considered the law and legal obedience. I shall not here detail the various subordinate errors of the Jewish doctors, which the reader may find fully examined in the fifteenth and sixteenth chapters of the *Harmonia Apostolica*; but shall confine myself to the two fundamental errors which alone St. Paul appears to notice in the Epistle to the Romans: *first*, the belief that eternal life was obtainable by the merit of obedience to the law: and *secondly*, that this meritorious obedience could be effected in their own strength, and without any spiritual assistance.

15. Now the covenant, as delivered from Mount Sinai, contained no promise of eternal life, nor indeed any mention either of it or of eternal condemnation. To the obedient it promised long life and happiness, (Lev. xvii. 5.); while it denounced a violent and premature death against transgressors. (Exod. xx. 7.) For particular transgressions atonements were permitted and appointed, but no sacrifice was competent to the expiation of sin generally: nor was any sacrifice effective, further than as it rescued the sinner from the temporal penalty.*

But the Jews, against whom the Apostle argues in this Epistle, seem to have looked for justification, not to expiation by sacrifice, but to the merit of their own obedience. That they took this view of works, is evident from Rom. iv. 4, ‘ Now to him that worketh is the reward reckoned, not of grace, but of debt.’ Now, this assertion of the Apostle respecting works is not a proposition of his own, but a consequence drawn from false Jewish premises. It is not generally true that the reward of *works* is reckoned and paid as a *debt*. When the judge shall say to those on his right hand, ‘ Come, ye blessed of my

* The want of the promise is noticed Rom. x. 5. The insufficiency of the Mosaic sacrifices, Heb. x. 1-4.

Father, inherit the kingdom prepared for you from the foundation of the world ; *for* I was an hungered and ye gave me meat, &c.' (Matt. xxv. 34.), no one can suppose that eternal life is a mere payment of that which is due for having fed the poor of Christ's flock ; though it is expressly declared to be the reward for having done so. On the contrary, the best and holiest are taught to consider themselves as ' unprofitable servants, having done only that which it was their duty to do.' (Luke xvii. 10.) The meaning therefore of the Apostle is this : ' you who claim justification by the *merit of your own works*, do by that act, reject it as a matter of *gratuitous favour*.'

16. And this error of the Jews as to the merit of legal obedience, was closely connected with their ignorance of the doctrine of *spiritual influence*, a doctrine not revealed in the Mosaic covenant, though sufficiently apparent in other parts of the Old Testament.* This ignorance is alluded to by the Apostle, (Rom. x. 3.) where he says, that ' they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.' Now,

* See especially Psalm xli.

since in the succeeding verses 4, 5, 6, *δικαιοσύνη* evidently means justification or acquittal, we must necessarily understand it in the same sense here. *ἰδία δικαιοσύνη* must therefore mean, an acquittal which men earn by the merit of their own works performed in their own strength; while *δικαιοσύνη τοῦ Θεοῦ* is an acquittal founded upon an actual righteousness which they are enabled to offer by the aid of God's Holy Spirit, an acquittal, which both in the origin and in the result is God's work. And that the *acquittal of God* implies an actual, not an imputed righteousness, appears from Rom. viii. 4, where the object of the gospel is said to be 'that the righteousness of the law might be fulfilled in us who walk not after the flesh, but after the Spirit.' Now the *δικαιώμα τοῦ νομοῦ*, must mean either the *acquittal* promised by the law, or the *moral obedience* required by the law. But we have seen that the law promised no general acquittal; and consequently, we conclude that *δικαιώμα νομοῦ* means moral obedience. And there immediately follows a reason why the acquittal consequent upon this, is not to be considered as *ἰδία δικαιοσύνη*, 'it is fulfilled in us, who walk not after the *flesh*, but after the *Spirit*;' that is, who perform the will of God, not by our own powers, which is impossible, but by the Holy Ghost dwelling in us.

The proper distinction between *ἰδία δικαιοσύνη*, and *δικαιοσύνη του Θεου*, is also strongly marked in Titus iii. 5, ‘Not by works of righteousness which we have done, but by his mercy he saved us, by the washing of regeneration and renewal of the Holy Ghost.’ Here *the works of righteousness which we have done*, or *ἰδία δικαιοσύνη*, is directly opposed to the *renewing of the Holy Ghost*, that is, to Christian holiness which is the fruit of the Spirit.

The absence of all regard to spiritual assistance in the self-justifying scheme of the Jews, is also strongly marked by the manner in which the terms flesh and Spirit are opposed in the eighth chapter of the Romans. ‘The law,’ says the Apostle, ‘was weak through the flesh.’ (v. 3.) That is to say, the law failed to justify them because they sought to obey it in their own strength, by the unassisted powers of their own fallen nature. But in opposition to this, he asserts in verse fourth, ‘That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.’ And if we turn to the fifth and sixth verses of the seventh chapter, we find that *being delivered from the law*, is a state directly opposed to *being in the flesh*. Now the law was in itself, and in its own proper nature, *spiritual*; but as the Jews misunderstood its nature, and thought it could be obeyed by their own

natural powers, that is by the *flesh*, therefore they who were thus under the law, were said to be in the flesh.

17. By *works* or *works of the law*, therefore, the Jews understood a meritorious obedience, performed by their own natural powers, with a confident hope thereby to deserve and procure eternal life : and to such works alone must the Apostle be understood to deny a justifying efficacy. That the works which he declares to be unavailing to justification, are not works of Christian piety wrought by the aid of the Holy Spirit, is manifest from Rom. iv. 4, 5. ‘ To him that worketh the reward is counted not of favour but of debt : but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted to him for righteousness (justification). Now, let us suppose, that by works in this passage we are to understand works of Christian holiness, and what do we make the Apostle say ? That to the holy Christian who is conformed to the will of God, God’s favour and eternal life are given as a thing fairly earned and merited ; but that to the unholy man, continuing in his sins, the same rewards are gratuitously given in consideration of his faith. This is a tissue of absurdity equally revolting to Christians of every party : and yet, such must be the meaning of the text, if the *εργα* against which

the Apostle contends, either mean or include works of Christian holiness, which are the fruits of the Spirit, and the proper consequences of faith. In any attempt to harmonize the statements of St. Paul and St. James respecting justification, it is of importance to observe, that, while they use exactly the same terms for *faith* and *justification*, without any hint that they use them in any other than their ordinary sense, they do *not* use the same term for *works*. St. Paul's full expression for them is *εργα νομου*, *works of law*, and when in the same argument he uses *εργα*, *works*, alone, it must be understood as an abbreviation of the former expression : while St. James always uses *εργα* alone, and never mentions *works of law*. And the reason for this difference is clear. St. Paul is arguing against Jews who believed they could be justified by works of obedience to the moral law done in their own strength ; while St. James is arguing against erring Christians who believed they could be justified by faith independent of *works of evangelical obedience*, that is, independent of holiness in heart and life. Thus, each Apostle, as might have been anticipated, uses *works* in the sense in which the word was used by those with whom he is arguing.

18. In stating the nature of those works which St. Paul excludes from any share in effecting justi-

fication, Taylor is inconsistent with himself. For, first he observes, (Key, p. 98.) ‘ By works excluded from justification or salvation, he doth not mean only ceremonial works, or ritual observations of the Mosaic constitution ; for he expressly excludes works of righteousness or righteous works (Tit. iii. 5.). Now this sets aside not only ceremonial works, but all acts of obedience properly moral.’ A few lines lower he says, ‘ In short, the *works* excluded from justification, are any kind of obedience, which may be supposed a reason for God’s bestowing the privileges of the gospel upon the heathen world.’ Now the *works* which we contend are necessary to justification, come under one of these descriptions, but not under the other. Holiness implanted in the heart by the Spirit of God, necessarily acts by *works of obedience properly moral*, but it can form no meritorious reason for God’s bestowing the privileges of the gospel, being itself a privilege gratuitously conferred. It must however be remembered that by the privileges of the gospel, Taylor means something very inferior to what we mean by justification.

The Jews then were wrong, first, in looking to the law for a justification which it never promised ; and, secondly, in thinking they could offer an acceptable service in their own strength, without the assistance of divine grace. But it may naturally be asked,

if there was no justification by the law, how were those under the law, the pious Jews from Moses to Christ, justified? To this we answer, that they were justified exactly in the same way as the servants of God, who lived and died before the revelation was given from Mount Sinai; for that revelation gave no new light, and imposed no new conditions in the matter of justification. They were justified by grace through faith. And the object of their faith, being the promise made to Adam, and more solemnly pledged to Abraham and his seed; 'they died,' like their holy ancestors the Patriarchs, 'in faith, not having received the promises, but having seen them afar off.' Heb. xi. 13.

19. Having thus fixed the meaning of the Apostle's negative assertion, that *by the works of the law no man can be justified*; it remains for us to examine the positive assertion, that men *are justified by faith*. Now, it is allowed on all sides, that a man is not justified by a mere assent of the mind to the truth of the gospel, and therefore, those who exclude all works of every description from any share in justification, are obliged to give very different definitions of the term *faith* as referred to divine truth, from what they would give of *belief* in any other case. Thus Calvin: Nunc justa fidei definitio nobis

constabit, si dicamus esse divinæ erga nos benevolentia firmam certamq. cognitionem, quæ gratuita in Christo promissionis veritate fundata, per S. S. et revelatur mentibus nostris et cordibus obsignatur. Instit. cap. ii. § 7. On which definition we may remark, that the divine good will towards ourselves individually, is not a truth recorded in scripture, and therefore cannot be a proper object of faith. The Christian may indeed be assured of the divine good will towards himself: but this arises from *faith* in the general promise, combined with a consciousness of possessing those characteristics which mark the children of God. If then by faith is meant this assurance, faith must include or presuppose holiness, for the unfailing characteristic of a child of God, is holiness.

But if faith be simply a belief in the record which God has given of his Son, implying in its Pauline use an adaptation of the feelings and conduct to that belief, it will not be difficult to shew, *how* and *why* we are said to be justified by faith. We have already seen, that before God justifies a sinner, that is, before he acquits and approves of him, he renders him approvable, he turns the current and bent of his affections from sin to holiness. And this he effects by the operation of his Holy Spirit, given, not arbitrarily, but in answer to the *prayer of faith*: ‘ our

heavenly Father gives his Holy Spirit to them that ask him.' (Luke xi. 13.) Here then, we see that faith is the basis on which the whole system is founded : and this faith which by its proper exercise is thus directly instrumental to justification, is properly called faith in Christ, or by a still more limited expression, faith in Christ's blood. For the first thing that the sinner wants, is not *reward*, but *the remission of punishment* ; not *justification*, but *pardon*. And he who believes, that by the precious blood-shedding of Christ, an atonement was effected for the sins of the whole world, can upon the strength of this faith, 'come boldly unto the throne of grace.' The divine *justice* must be satisfied before the divine *grace* can be dispensed ; and he, and he only, who believes that in his own case justice has been satisfied, can rationally or on scripture warrant seek for the higher blessing of *justification*.

20. Finally, we may observe, that the explanations given of the terms *justification*, *faith*, and *works*, afford an easy solution of the apparent discrepancy between the statements of St. James and St. Paul. St. Paul denies that men can be recommended to the divine favour, by the merit of any acts done in their own strength ; and asserts that all justification must rest upon faith, that is, upon a full belief of God's offers of pardon and spiritual assistance

through Christ; the want of these offers being that which rendered justification by the law impossible. St. James on the other hand never denies that we are justified by faith, but only asserts that works are also necessary; '*by works,*' says he, '*a man is justified and not by faith only,*' James ii. 24. That is to say, faith is necessary, because fruits are required which nothing but faith can produce; but if these fruits be wanting, the unfruitful faith will profit nothing. Thus, he declares with respect to Rahab, that '*she was justified by works, when she received the messengers, and sent them out another way.*' (id. 25.) Now the same example is used by St. Paul to shew the justifying efficacy of faith (Heb. xi. 31.); *by faith the harlot Rahab perished not with those that believed not, when she had received the spies with peace.* She believed that Israel was under the protection of God, and so did the wicked prophet Balaam: she acted according to that faith, and by the *work of faith* was justified: he acted in direct opposition to his faith, and therefore perished in his iniquity.

21. Σαῆξ, *flesh, the human body.* Hence morally, *the animal propensities*, and more generally, *the natural state and powers of the human mind as enslaved by these propensities.* It is generally opposed to πνεῦμα, *spirit*, whether that term be used for

the rational powers of the human mind, or for the Holy Spirit influencing the whole man. Thus Matt. xxvi. 41, ‘The spirit is ready but the flesh is weak.’ That is, the dictates of your reason are overpowered by the weakness of your corporeal nature. In Rom. viii. *σαρξ* and *πνευμα* stand evidently for *natural powers* and *spiritual influence*. And thus, *to walk after the flesh*, v. 1. *to be carnally or fleshy minded*, v. 6. *to be in the flesh*, v. 8. all signify to act by the unassisted powers of our fallen nature. While the converse terms, ‘*to walk after the spirit, to be in the spirit, and to be spiritually minded,*’ mean to be under the influence of God’s Holy Spirit, and to live and act according to that influence. And that the contrast here is not between reason and animal passion, is evident; for the Spirit spoken of is called ‘*the Spirit of God,*’ the Spirit whereby he raised Christ from the dead, and by which he will also raise our mortal bodies at the last day, Rom. viii. v. 11.

Schleusner under *σαρξ* 12, 13, gives as a meaning, *the Mosaic law and obedience to that law*. Examples of this use are supposed to occur in the Epistle to the Galatians where the Apostle is speaking of the *ceremonial* law only; and there he calls this law *flesh*, because it related only to the flesh. It would however be more accurate to say, that the ce-

remonial law is rather alluded to than expressed by the term *flesh*. Thus Gal. iii. 3. ‘ Having begun in the spirit, are ye now made perfect by the flesh?’ that is to say, having begun to serve God by the influence of the Holy Spirit sanctifying and purifying your hearts, do you imagine that this purification can be improved and perfected by any thing that affects merely your external bodies ?

22. Λογιζομαι. Commonly translated to *count* or *impute*. As *δικαιω* is a *forensic*, so this is a *commercial* term, and signifies to *put any thing to account, whether on the debtor or creditor side*. It is so used by classical authors.

Και μην φίλος γ’ αν μοι δοκησ, νη τους Θεους,
Τρεις μνας αναλωσας γε λογισασθαι δωδεκα.

Aristoph. Plutus.

Αισθομενος οτι ευωνων επιτετυχηκεν, αυτα δε μελλει επι-
τετιμημενα λογιζεσθαι. Aristot. Œcon. 2. Εις τοινυν
τας αλλας εορτας και θυσιας ελογισατο αυτοις πλεον η τεσ-
σαρα χιλια δραχμων αναλωμενα. Lysias ap. Dio. Hal.
So also the Latin word *imputo*. *Servi longè plus im-
putant seminis jacti, quam quod severint.* Colum. 1.
Λογιζομαι, has the same commercial sense in the New
Testament. In Rom. iii. 28. viii. 16. 2 Cor. x.
7. 11. Heb. xi. 19. Mark xi. 31. it has the

sense of *summing up and balancing arguments*. In Mark xv. 28. Luke xxii. 37. μετα ανομων ελογισθη, signifies, he was *placed or counted* among the lawless. Λογιζεσθαι τι εις τι, means to *place any thing down to account, with a certain value, consequence, reward or punishment annexed to it*. Thus Acts xix. 27. εις ουδεν λογισθηναι, to be put down in an account with no value attached. Rom. ii. 26. ουχι η ακροβυστια αυτου εις περιτομην λογισθησεται, shall not his uncircumcised state (accompanied by holiness) be put to his account with all the rewards supposed to be attached to circumcision? Rom. iv. 3. ελογισθη αυτω εις δικαιοσυνην, it (faith) was put to Abraham's account by God, accompanied by the reward of approbation or acquittal.

22. In some cases it is not *the quality rewarded*, but the *reward* itself which is said λογιζεσθαι, thus, Rom. iv. 4. ο μισθος ου λογιζεται κατα χαριν, αλλα κατ' οφειλημα. So also in verse 6. ω ο Θεος λογιζεται δικαιοσυνην, to whom God in that account, according to which he will finally deal with mankind, puts down and records his approbation and acquittal.

23. In every such case λογιζομαι is used, either of some quality or act, good or bad, with which the man is justly charged, or of the real consequence, whether good or bad, of such a charge. Thus, in Rom. iv. (1st) πιστις λογιζεται, v. 5. αμαρτια λογιζε-

ται, v. 8. (2d) μισθος λογίζεται, v. 4. δικαιοσυνη λογίζεται, v. 6. But never is it used in the Calvinistic sense, of an imputation of a good or bad quality, or act of one individual to another.

23. The doctrine of *imputed righteousness*, in its Calvinistic sense, is thus propounded in the Assembly's Confession of Faith. 'Those whom God effectually calleth, he also freely justifieth : not by infusing righteousness into them, but by pardoning their sins, and by accounting and accepting their persons as righteous : not for any thing wrought in them or done by them, but for Christ's sake alone : not by imputing faith itself, the act of believing, or any other evangelical obedience to them as their righteousness ; but by imputing the obedience and satisfaction of Christ to them, they receiving and resting on him and his righteousness by faith ; which faith they have not of themselves, it is the gift of God.'

24. The passages of scripture by which it is attempted to prove this doctrine of imputation, are principally taken from the third, fourth and fifth chapters of the Epistle to the Romans. But in none of these passages is it said that the righteousness or obedience of Christ is *imputed* to believers. Whereas in Rom. iv. 3. 5. it is expressly said that *faith* is *imputed*. Again in ch. iii. 25, 26, δικαιοσυνη αυτου

is δικαιοσυνη Θεου, not Χριστου. ‘To declare his (God’s) righteousness (or method of acquitting), that he (God) might be just, and the justifier of him that believeth in Jesus.’ In one sense, however, it must be allowed that Christ’s merits are imputed to the justified person. The pardon of sins, and the eternal life and happiness promised to believers, are the purchase of Christ’s obedience and death ; and through him and for his sake are they conferred, being merited only by what *he* has done, not by any thing that *men* have done, or can do. But this is properly, not the *imputation* of *merit*, but an actual grant of the reward purchased by the merit.

V.—LIST OF PASSAGES IN THE OLD TESTAMENT
QUOTED IN THE EPISTLE TO THE ROMANS.

Rom. i. 17.	Hab. ii. 4.	Rom. ix. 9.	Gen. xviii.
ii. 11.	Deut. x. 17.		10.
24.	Ezek. xxxvi.	12.	Gen. xxv.
	20-23.		23.
iii. 4.	Ps. li. 6.	13.	Mal. i. 2. 3.
10.	Ps. xiv. 1.	15.	Ex. xxxiii.
13.	Ps. v. 10.		19.
	Ps. cxl. 4.	17.	Ex. ix. 16.
14.	Ps. x. 17.	25.	Hos. ii. 25.
15-17.	Is. lix. 7.	26.	Hos. i. 10.
	8.	27, 28.	Is. x. 22.
28.	Ps. xxxvi. 2.	29.	Is. i. 9.
iv. 3.	Gen. xv. 6.	33.	Is. vii. 14.
	6-8.		Ps. xxxii.
	1.		xxviii. 16.
11.	Gen. xvii.	x. 5.	Lev. xviii. 5.
	10.		Ezek. xx. 11.
17.	Gen. xvii. 5.	6-8.	Deut. xxx.
18.	Gen. xv. 5.		11-14.
vii. 7.	Ex. xx. 17.	11.	Is. xxviii. 16.
viii. 36.	Ps. xlv. 23.	13.	Joel. ii. 32.
ix. 7.	Gen. xxi. 12.	15.	Is. lii. 7.
		16.	Is. liii. 1.

- | | | | |
|-------------|----------------|--------------|-------------------|
| Rom. x. 18. | Ps. xix. 5. | Rom. xii. 9. | Amos v. 15. |
| 19. | Deut. xxxii. | 16. | Is. v. 21. |
| | 21. | 19. | Deut. xxxii. |
| 20, | 21. Is. lxxv. | | 35. |
| | 1. 2. | 20. | Prov. xxv. |
| xi. 3. | 1 Kings xix. | | 21, 22. |
| | 10-14. | xiii. 9. | Ex. xx. 13. |
| 4. | 1 Kings xix. | | Lev. xix. |
| | 18. | | 18. |
| 8. | Deut. xxix. | xiv. 11. | Is. xlv. 23. |
| | 3. Is. xxix. | xv. 3. | Ps. lxxix. 10. |
| | 10. | | 9. Ps. xviii. 50. |
| 9, 10. | Ps. lxxix. | 10. | Deut. xxxii. |
| | 22, 23. | | 43. |
| 11. | Jer. viii. 4. | 11. | Ps. cxvii. 1. |
| 26. | Is. lix. 20. | 12. | Is. xi. 10. |
| 27. | Jer. xxxi. 33. | 21. | Is. lii. 15. |

TEXT

AND

PARAPHRASE.

ΠΡΟΣ ΡΩΜΑΙΟΥΣ.*

Κεφ. α'. 1. Παῦλος, δοῦλος Ἰησοῦ Χριστοῦ, κλητὸς
 2 ἀπόστολος, ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ, ὃ
 προεπηγγείλατο διὰ τῶν προφητῶν αὐτοῦ ἐν γρα-
 3 φαῖς ἀγίαις, περὶ τοῦ υἱοῦ αὐτοῦ, (τοῦ γενομέ-
 4 νου ἐκ σπέρματος Δαυὶδ, κατὰ σάρκα· τοῦ ὀρι-
 θέντος υἱοῦ Θεοῦ ἐν δυνάμει, κατὰ πνεῦμα ἀγίω-
 σύνης, ἐξ ἀναστάσεως νεκρῶν,) Ἰησοῦ Χριστοῦ τοῦ
 5 κυρίου ἡμῶν, (δι' οὗ ἐλάβομεν χάριν καὶ ἀπο-
 στολὴν, εἰς ὑπακοὴν πίστεως ἐν πᾶσι τοῖς ἔθνεσιν,
 6 ὑπὲρ τοῦ ὀνόματος αὐτοῦ· ἐν οἷς ἐστε καὶ ὑμεῖς,
 7 κλητοὶ Ἰησοῦ Χριστοῦ,) πᾶσι τοῖς οὖσιν ἐν Ῥώμῃ,
 ἀγαπητοῖς Θεοῦ, κλητοῖς ἀγίοις. Χάρις ὑμῖν καὶ

α', 4. ὀρισθέντος—Alii: προορισθέντος.

* The Text here given is that of G. C. Knappe. Halle 1824.

PARAPHRASE.

Preface.

Ch. I. 1. PAUL, a servant of Jesus Christ, commissioned by Christ himself to be an Apostle, and separated from all earthly employments to the ministry
2 of the gospel : (which gospel though some consider it as a doctrine entirely new, is in fact that which has all along been foretold in the prophecies
3 of the ancient scripture ; and of which the great subject is Jesus Christ our Lord the Son of God ; who in respect to his human nature was indeed
4 born of the seed of David ; but was also powerfully declared by his resurrection from the dead to be the Son of God, being therein begotten to
5 a new life by the agency of the Holy Ghost : from whom we have received both the ability and the commission to call all nations to a submission to the doctrine which we teach concerning Him ;
6 among which nations ye also are called of Christ
7 Jesus :) to all the beloved of God, the called, the dedicated that are at Rome. Grace be to you and

εἰρήνη ἀπὸ Θεοῦ πατρὸς ἡμῶν, καὶ κυρίου Ἰησοῦ
Χριστοῦ.

- 8 Πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου διὰ Ἰησοῦ
Χριστοῦ ὑπὲρ πάντων ὑμῶν, ὅτι ἡ πίστις ὑμῶν κα-
9 ταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ. Μάρτυς γάρ
μου ἐστὶν ὁ Θεός, ᾧ λατρεύω ἐν τῷ πνεύματί μου,
ἐν τῷ εὐαγγελίῳ τοῦ υἱοῦ αὐτοῦ, ὡς ἀδιαλείπτως
10 μνείαν ὑμῶν ποιῶμαι, πάντοτε ἐπὶ τῶν προσευχῶν
μου δεόμενος, εἴπως ἤδη ποτὲ εὐδωθήσομαι ἐν τῷ
11 θελήματι τοῦ Θεοῦ, ἐλθεῖν πρὸς ὑμᾶς. Ἐπιποθῶ
γὰρ ἰδεῖν ὑμᾶς, ἵνα τι μεταδῶ χάρισμα ὑμῖν
12 πνευματικόν, εἰς τὸ στηριχθῆναι ὑμᾶς· τοῦτο δέ
ἐστι, συμπαρακληθῆναι ἐν ὑμῖν διὰ τῆς ἐν ἀλλή-
13 λοις πίστεως, ὑμῶν τε καὶ ἐμοῦ. Οὐ θέλω δὲ ὑ-
μᾶς ἀγνοεῖν, ἀδελφοί, ὅτι πολλάκις προεθέμην
ἐλθεῖν πρὸς ὑμᾶς, (καὶ ἐκωλύθη ἄχρι τοῦ δεῦρο,)
ἵνα τινὰ καρπὸν σχῶ καὶ ἐν ὑμῖν, καθὼς καὶ ἐν
14 τοῖς λοιποῖς ἔθνεσιν. Ἑλλησί τε καὶ βαρβάροις,

peace from God our Father, and from the Lord Jesus Christ.

- 8 In the first place, I give thanks through Christ to God, on account of your faith which is celebrated through all the world. For God whom I serve with a spiritual worship according to the gospel of his Son, is my witness, that you and your spiritual interests are the daily subject of my
- 10 prayers : and more especially do I pray that now at length after many delays, I may be so happy as by the divine permission to come unto you.
- 11 For I long to see you, in the hope that I may be made the instrument of conferring upon you some spiritual gift, to the further establishment
- 12 of your faith. Not that I suppose all the advantage of our meeting would be on your side ; for I trust, that I also should be comforted and invigorated together with you, by our mutually contemplating the power and effect of that faith
- 13 which is common to you and to me. And I am desirous you should be well assured that I have often intended and long wished to visit you, though hitherto, circumstances over which I had no power, have prevented me. And I desired it, that the apostolic powers graciously conferred on me, might produce some fruit among you, as
- 14 they have already among other Gentiles. For

- 15 σοφοῖς τε καὶ ἀνοήτοις ὀφειλέτης εἰμί· οὕτω τὸ
κατ' ἐμὲ πρόσθυμον καὶ ὑμῖν τοῖς ἐν Ῥώμῃ εὐαγ-
16 γελίσασθαι. Οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγέ-
λιον [[τοῦ Χριστοῦ]]·* δύναμις γὰρ Θεοῦ ἐστίν
εἰς σωτηρίαν παντὶ τῷ πιστεύοντι, Ἰουδαίῳ τε
17 πρῶτον καὶ Ἑλληνι. Δικαιοσύνη γὰρ Θεοῦ ἐν
αὐτῷ ἀποκαλύπτεται ἐκ πίστεως εἰς πίστιν, κα-
θὼς γέγραπται· Ὁ δὲ δίκαιος ἐκ πίστεως, ζή-
σεται.'

PART I.

- 18 Ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ ἀπ' οὐρανοῦ
ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν ἀνθρώπων, τῶν

* The reader will observe that when any word or words are thus included between double brackets, they are to be considered as probably spurious. When the brackets are single, the included words are wanting in some good MSS.

I consider myself bound to communicate the gospel to all within my reach, whether they be learned Greeks, or rude and ignorant Barbarians:
15 so that with all readiness of mind I am prepared, so soon as God's providence may permit it, to
16 preach the gospel to you who are at Rome also. Yea though I am well aware how my person and the doctrine which I preach, may be contemned amidst the pomp and the learning of your imperial city, yet I am not ashamed of the gospel of Christ : since by it the divine power, acts to the salvation of all who believe it, and that without any limitation ; for though it be first offered to the Jew, yet it stops not there, but is as freely
17 offered to the Gentile also. And in it is revealed, as the great object of faith, the method whereby God justifies sinners by faith : as it is written by the prophet (Hab. ii. 4.), ' he that is justified by faith shall live.'

PART I.

Of the Necessity for Gratuitous Justification.

18 The necessity for some such justification is manifest : for the wrath of God has already

19 τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. Διότι
 τὸ γνωστὸν τοῦ Θεοῦ φανερόν ἐστιν ἐν αὐτοῖς·
 20 ὁ Θεὸς γὰρ αὐτοῖς ἐφανερώσε· (τὰ γὰρ ἀόρα-
 τα αὐτοῦ ἀπὸ κτίσεως κόσμου τοῖς ποιήμασι
 νοούμενα καθαροῦται, ἢ τε αἰδῖος αὐτοῦ δύνα-
 21 μιν καὶ Θεϊότης·) εἰς τὸ εἶναι αὐτοὺς ἀναπο-
 λογήτους. Διότι γνόντες τὸν Θεόν, οὐχ ὡς
 Θεὸν ἐδόξασαν ἢ ἡύχαρίστησαν, ἀλλ' ἐμαται-
 ώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν, καὶ ἐσκο-
 22 τίσθη ἡ ἀσύνητος αὐτῶν καρδία· φάσκοντες
 23 εἶναι σοφοὶ ἐμωράνθησαν, καὶ ἥλλαξαν τὴν δό-
 ξαν τοῦ ἀφθάρτου Θεοῦ ἐν ὁμοιώματι εἰκόνης

α', 19. ὁ Θεὸς γὰρ—ὁ γὰρ Θεός. 21. ἡύχαρίστησαν—εὐχα-
 ρίστησαν.

been revealed from heaven, against all the impiety and injustice of men, who have sinned, not from inevitable or invincible blindness, but who, possessing a sufficient knowledge of the truth, have unjustly confined that knowledge to themselves. And though the heathen world be ignorant of the perfections of God, yet this ignorance is voluntary and therefore sinful; since the knowledge of God was naturally and originally clear among them, God himself having rendered it so.

For ever since the creation of the world, the invisible perfections of God, namely, his eternal power and divine supremacy, have been perfectly clear, by necessary inference of reason, from the nature of his works. So that they are inexcusable who thus possessing the means of knowing God, gave him not the honour and gratitude due to him: but followed their own vain speculations respecting the expediency of a sensible and popular theology; and thus their foolish hearts became darkened to the perception of natural religion, and professing to be wise, they gradually sunk into the lowest degradation of folly. Deserting the glorious idea of an immaterial and incorruptible God, they represented him under the material likeness of corruptible man; and even of birds, and quadrupeds, and reptiles.

φθαρτοῦ ἀνθρώπου, καὶ πετεινῶν καὶ τετραπόδων
 24 καὶ ἑρπετῶν. Διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς
 ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς ἀκαθαρ-
 σίαν, τοῦ ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐν ἑαυ-
 25 τοῖς· οἵτινες μετέλλαξαν τὴν ἀλήθειαν τοῦ Θεοῦ
 ἐν τῷ ψεύδει, καὶ ἐσεβάσθησαν καὶ ἐλάτρευσαν τῇ
 κτίσει παρὰ τὸν κτίσαντα, ὅς ἐστιν εὐλογητὸς εἰς
 26 τοὺς αἰῶνας ! Ἀμήν. Διὰ τοῦτο παρέδωκεν αὐ-
 τοὺς ὁ Θεὸς εἰς πάθη ἀτιμίας· αἵ τε γὰρ θήλειαι
 αὐτῶν μετέλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν πα-
 27 ρὰ φύσιν· ὁμοίως τε καὶ οἱ ἄρρενες ἀφέντες τὴν
 φυσικὴν χρῆσιν τῆς θηλείας, ἐξεκαύθησαν ἐν τῇ
 ὀρέξει αὐτῶν εἰς ἀλλήλους, ἄρσενες ἐν ἄρσεσι τὴν
 ἀσχημοσύνην κατεργαζόμενοι, καὶ τὴν ἀντιμισ-
 θίαν, ἣν ἔδει, τῆς πλάνης αὐτῶν ἐν ἑαυτοῖς ἀπο-
 28 λαμβάνοντες. Καὶ καθὼς οὐκ ἔδοκίμασαν τὸν
 Θεὸν ἔχειν ἐν ἐπιγνώσει, παρέδωκεν αὐτοὺς ὁ Θεὸς

And because they thus departed from the original idea of a spiritual deity, God permitted them to reap the consequence of their guilty folly, in the obscuration of their perceptions of right and wrong, and in the disgraceful lusts with which they mutually polluted one another.

Yea, since they not only represented God under degrading images, but totally forsook the truth of God for a system of falsehood invented by themselves, and worshipped and served the creature in preference to the Creator, who alone is worthy of all blessing and praise for ever, Amen:

therefore God, as a just punishment for this their wilful defection, gave them up to the dominion of their own disgraceful passions; and to what a depth of depravity these led them, is notorious. The women leaving those enjoyments which were natural and allowable, gave themselves up to such as were contrary to nature:

and in like manner the men, deserting the natural enjoyment of the female, burned in their lust one towards another, perpetrating abominable impurity; and in this moral degradation they received the just consequence of their idolatrous departure from the true God. As they thus wilfully rejected the knowledge of God, He gave them up to a hardened insensibility, so that they

- 29 εἰς ἀδόκιμον νοῦν, ποιεῖν τὰ μὴ καθήκοντα· πεπληρωμένους πάσῃ ἀδικίᾳ, πορνείᾳ, πονηρίᾳ, πλεονεξίᾳ, κακίᾳ· μεστοὺς φθόνου, φόνου, ἔριδος, δόλου,
- 30 κακοηθείας· ψιθυριστὰς, καταλάλους, θεοστυγεῖς, ὕβριστὰς, ὑπερηφάνους, ἀλαζόνας, ἐφευρετὰς κα-
- 31 πῶν, γονεῦσιν ἀπειθεῖς, ἀσυνέτους, ἀσυνθέτους, ἀσ-
- 32 τόργους, ἀσπόνδους, ἀνελεήμονας· οἵτινες τὸ δικαίωμα τοῦ Θεοῦ ἐπιγινόντες, (ὅτι οἱ τὰ τοιαῦτα πράσσοντες ἄξιοι θανάτου εἰσὶν), οὐ μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι.

Κεφ. β'. 1. Διὸ ἀναπολόγητος εἶ, ᾧ ἄνθρωπε πᾶς ὁ κρίνων ! Ἐν ᾧ γὰρ κρίνεις τὸν ἕτερον, σεαυτὸν κα-
 2 τακρίνεις· τὰ γὰρ αὐτὰ πράσσεις ὁ κρίνων. Οἶ-
 δαμεν δὲ, ὅτι τὸ κρίμα τοῦ Θεοῦ ἐστι κατὰ ἀλή-
 3 θειαν ἐπὶ τοὺς τὰ τοιαῦτα πράσσοντας. Λογίζῃ
 δὲ τοῦτο, ᾧ ἄνθρωπε ὁ κρίνων τοὺς τὰ τοιαῦτα

α', 29. πορνεία—Alii omittunt, alii transponunt. 30. θεοστυ-
 γεῖς—Alii : θεοστυγείς.

29 did whatever was unbecoming ; being filled with
all injustice, wickedness, covetousness, baseness,
envy, murderous desires, contention, deceit, ma-
30 lignity. They became informers, slanderers,
impious, wantonly injurious, proud, boastful,
plotters of evil, disobedient to parents, without
31 understanding, covenant-breakers, implacable,
32 destitute of natural affection and of pity. And
though they know the decree of God, that is to
say, though they know that such crimes are in
their own nature worthy of death ; yet they not
only perpetrate them themselves, for which
the violence of appetite or the provocations of
others might perhaps afford some palliation ; but
they shew the completeness of their depravity by
admiring and applauding a similar conduct even
in others.

Ch. II. 1. AND for the same reasons thou art inexcusable, O descendant of Abraham, who judgest the heathen ; for in judging them thou condemnest thyself : since thou doest the very same
2 things which they do. For we know that the condemnation of God is truly directed against
3 all that do such things. And doest thou who condemnest the heathen for such actions, and yet committest the same thyself, doest thou

πρᾶσσοντας, καὶ ποιῶν αὐτὰ, ὅτι σὺ ἐκφεύξῃ τὸ
 4 κρίμα τοῦ Θεοῦ; ἢ τοῦ πλούτου τῆς χρηστότητος
 αὐτοῦ καὶ τῆς ἀνοχῆς καὶ τῆς μακροθυμίας κα-
 ταφρονεῖς, ἀγνοῶν, ὅτι τὸ χρηστὸν τοῦ Θεοῦ εἰς
 5 μετάνοιάν σε ἄγει; Κατὰ δὲ τὴν σκληρότητά σου
 καὶ ἀμετανόητον καρδίαν, θησαυρίζεις σεαυτῷ ὀρ-
 γὴν ἐν ἡμέρᾳ ὀργῆς καὶ ἀποκαλύψεως καὶ δικαιο-
 6 κρισίας τοῦ Θεοῦ, ὃς ἀποδώσει ἐκάστῳ κατὰ τὰ
 7 ἔργα αὐτοῦ· τοῖς μὲν καθ' ὑπομονὴν ἔργου ἀγα-
 θοῦ, δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν ζητοῦσι,
 8 ζωὴν αἰώνιον· τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι
 μὲν τῇ ἀληθείᾳ, πειθομένοις δὲ τῇ ἀδικίᾳ, ὀργὴ
 9 καὶ θυμὸς! Θλίψις καὶ στενοχωρία ἐπὶ πᾶσαν
 ψυχὴν ἀνθρώπου τοῦ κατεργαζομένου τὸ κακόν,
 10 Ἰουδαίου τε πρῶτον καὶ Ἕλληνος! Δόξα δὲ καὶ
 τιμὴ καὶ εἰρήνη παντὶ τῷ ἐργαζομένῳ τὸ ἀγαθόν,
 11 Ἰουδαίῳ τε πρῶτον καὶ Ἕλληνι! Οὐ γάρ ἐστι

β', 5. ἀποκαλύψεως—Alii: ἀνταποδόσεως. Ib. καὶ δικαιοκρισίας—
 δικαιοκρισίας. 8. ὀργὴ καὶ θυμὸς!—θυμὸς καὶ ὀργή!

calculate upon escaping the judgment of God?
4 or abusest thou the riches of the divine goodness and long-suffering, and vainly turnest them into a foundation for thy pride and self-complacency, not knowing that the goodness of God in sparing thee and thy nation so long, was intended to lead thee to repentance? But instead of using it to this gracious purpose, thou by the hardness and impenitence of thy heart, heapest up against thyself a store of vengeance, which will assuredly come upon thee in that day, when the anger of God against sin, and his justice in punishing it, shall be awfully displayed;
6 in that great day of account when God will reward every man according to his works. Then will He award to those who seek for honour and glory and incorruptibility by a patient continuance in well doing, the object of their labours,
8 namely, eternal life: while for those who contend against and disobey the truth, and obey the dictates of their own lusts, are reserved wrath
9 and punishment, tribulation and anguish, for every individual that worketh wickedness, first
10 for the Jew and then for the Gentile. But on the other hand, glory, honour and peace are prepared for every one that practises virtue, first for
11 the Jew and then for the Gentile. For in that

- 12 προσωποληψία παρὰ τῷ Θεῷ. "Οσοι γὰρ ἀνό-
 μως ἤμαρτον, ἀνόμως καὶ ἀπολοῦνται· καὶ ὅσοι ἐν
 13 νόμῳ ἤμαρτον, διὰ νόμου κριθήσονται, (οὐ γὰρ οἱ
 ἀκροαταὶ τοῦ νόμου δίκαιοι παρὰ τῷ Θεῷ, ἀλλ'
 14 οἱ ποιηταὶ τοῦ νόμου δικαιωθήσονται. "Οταν γὰρ
 ἔβνη τὰ μὴ νόμον ἔχοντα, φύσει τὰ τοῦ νόμου
 ποιῇ, οὗτοι νόμον μὴ ἔχοντες, ἑαυτοῖς εἰσι νόμος·
 15 οἵτινες ἐνδείκνυνται τὸ ἔργον τοῦ νόμου γραπτὸν ἐν
 ταῖς καρδίαις αὐτῶν, συμμαρτυροῦσης αὐτῶν τῆς
 συνειδήσεως, καὶ μεταξὺ ἀλλήλων τῶν λογισμῶν
 16 κατηγορούντων, ἢ καὶ ἀπολογουμένων,) ἐν ἡμέρᾳ
 ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτὰ τῶν ἀνθρώπων, κατὰ
 τὸ εὐαγγέλιόν μου, διὰ Ἰησοῦ Χριστοῦ.

awful day there will be no distinction of persons made by God, except in reference to their moral
12 state. Those who have sinned without possessing a law of divine revelation, shall suffer a punishment suited to their guilt, though not such a punishment as the law denounces against transgressors of it; while those who have sinned against a law of divine revelation, shall be judged ac-
16 cording to that law, * on the day when God shall judge not only the actions, but all the thoughts and motives of men, by his Son Jesus Christ, whom, according to the gospel which I
13 preach, he hath appointed judge of all men. For be well assured, that any justification attainable by the law, must be attained not by the mere hearing and possessing of the law, but by actual
14 obedience to its enactments. And when the Gentiles, who possess no revealed law, do occasionally the things commanded by the law, being directed by the light of reason and conscience ;
15 they, though destitute of a revealed law, are a law unto themselves : shewing, by their occasional virtues, and the moral satisfaction they feel on

* For the reason why verse 16 is placed here, see Note on verse 13.

17 Εἰ δὲ σὺ Ἰουδαῖος ἐπονομάζῃ, καὶ ἐπανα-
 18 παύῃ τῷ νόμῳ, καὶ καυχᾶσαι ἐν θεῷ, καὶ γι-
 νώσκεις τὸ θέλημα, καὶ δοκιμάζεις τὰ διαφέ-
 19 ροντα, κατηχούμενος ἐκ τοῦ νόμου· πέποιθάς τε
 σεαυτὸν ὁδηγὸν εἶναι τυφλῶν, φῶς τῶν ἐν σκότει,
 20 παιδευτὴν ἀφρόνων, διδάσκαλον νηπίων, ἔχοντα
 τὴν μόρφωσιν τῆς γνώσεως καὶ τῆς ἀληθείας ἐν
 21 τῷ νόμῳ· ὁ οὖν διδάσκων ἕτερον, σεαυτὸν οὐ δι-
 22 δάσκεις· ὁ κηρύσσων μὴ κλέπτειν, κλέπτεις· ὁ
 λέγων μὴ μοιχεύειν, μοιχεύεις· ὁ βδελυσσόμε-

β', 17. Εἰ δὲ σὺ—Ἰδὲ, σὺ (Alii : Ἰδε, σὺ.)

account of them, and by the fluctuations of their mind accusing or approving as they incline to vice or to virtue, that they do possess something written by the finger of God upon their hearts, which executes the office of a law, and for their disobedience to which they are justly condemned.

- 17 And what though thou art called a Jew, and
trustest in thy knowledge of the law, and boast-
18 est of thine acquaintance with the true God, and
of his peculiar favour towards thy nation, and
knowest his will, and canst judge accurately be-
tween right and wrong, being instructed by the
19 law ; and art confident that thou art qualified to
act as a guide to the blind, a light to them that
20 are in darkness, as an instructor of the foolish,
a teacher of the ignorant, possessing a clear re-
presentation of all moral wisdom and truth in
21 the law : yet allowing all this thy boasting to
have a foundation in truth, what will it avail
thee in the judgment of God, if thou who
teachest others, teachest nothing practically to
thyself ? If thou who proclaimest the sinfulness
22 of robbery, art thyself a robber ? If thou, while
quoting the law against adultery, art thyself an
adulterer ? If thou who pretendest such zeal
for God's honour as to abhor all idols, profanest

23 νος τὰ εἰδωλα, ἱεροσυλεῖς· ὅς ἐν νόμῳ καυχᾶ-
σαι, διὰ τῆς παραβάσεως τοῦ νόμου τὸν θεὸν
24 ἀτιμάζεις. ‘Τὸ γὰρ ὄνομα τοῦ θεοῦ δι’ ὑ-
μᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι,’ καθὼς γέ-
γραπται.

25 Περιτομὴ μὲν γὰρ ὠφελεῖ, ἐὰν νόμον πράσ-
σης· ἐὰν δὲ παραβάτης νόμου ᾖ, ἡ περιτομή
26 σου ἀκροβυστία γέγονεν. Ἐὰν οὖν ἡ ἀκρο-
βυστία τὰ δικαιώματα τοῦ νόμου φυλάσση,
οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λο-
27 γισθήσεται; καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυσ-
τία τὸν νόμον τελοῦσα, σὲ τὸν διὰ γράμμα-
28 τος καὶ περιτομῆς παραβάτην νόμου. Οὐ γὰρ
ὁ ἐν τῷ φανερῷ, Ἰουδαῖος ἐστίν· οὐδὲ ἡ ἐν τῷ
29 φανερῷ, ἐν σαρκί, περιτομή· ἀλλ’ ὁ ἐν τῷ

23 his temple? If thou who boastest in the possession of the law, by thy transgression of the law
24 bringest dishonour upon the name of God? For, as it is said by the ancient prophets, ‘ The name of God is blasphemed among the Gentiles on account of the vices of you who profess to serve him.’

25 Do not suppose either that the mere rite of circumcision will save thee ; for the blessing of God is conditional upon obedience : if therefore thou art an habitual violater of the law, thou, though a circumcised person, shalt be considered
26 and treated as if thou wert uncircumcised. And if, on the other hand, an uncircumcised Gentile obeys the law, shall not he, though uncircumcised, obtain all the blessings attached to the covenant, of which circumcision is but the external
27 mark? And shall not his obedience, even in his natural state of uncircumcision, condemn thee, who, though nurtered in the knowledge of God’s revealed will, and dedicated to his service by circumcision, art still a transgressor of the law.
28 For, as to all spiritual blessings, he is not one of the chosen people, who is merely a descendant of Abraham by natural birth ; nor are the blessings of the covenant attached to mere bodily cir-
29 cumcision : but he is a Jew and an heir of the

κρυπτῷ Ἰουδαῖος, καὶ περιτομὴ καρδίας, ἐν
 πνεύματι, οὐ γράμματι· οὗ ὁ ἔπαινος οὐκ ἐξ
 ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ.

Κεφ. γ'. 1. Τί οὖν τὸ περισσὸν τοῦ Ἰουδαίου ; ἢ
 2 τίς ἡ ὠφέλεια τῆς περιτομῆς ; Πολὺν, κατὰ
 πάντα τρόπον. Πρῶτον μὲν γάρ, ὅτι ἐπιστεύ-
 3 θησαν τὰ λόγια τοῦ Θεοῦ. Τί γάρ ; εἰ ἠπίσ-
 τησαν τινές, μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν
 4 τοῦ Θεοῦ καταργήσει ; Μὴ γένοιτο· γινέσθω δὲ

spiritual promises made to the Jews, whose principles and conduct are such as God requires of his people : and the only circumcision that is valid in the sight of God, is that internal change of heart, in conformity with the spirit, not the mere letter of the law, which receives its reward and its praise, not from man, but from God.

- Ch. III. 1. IF, however, the real state of the case be as I have represented it, some may be disposed to ask, what advantage then has the Jew, and
2 what is the benefit of circumcision? Now, though I assert that the mere fact of having been born a Jew, or of having been circumcised, is totally unavailing to justification; yet, on the other hand, I maintain that the advantages which, from the time of Abraham down to the present day, God has bestowed upon his chosen people, are in every point of view most important. And, as their most important privilege, I may mention, that to them alone was committed the record of
3 God's promises respecting the Messiah. And what though some of them have been unfaithful, does their unfaithfulness and its punishment impeach the faithfulness of God to his promise?
4 Far from it.—Nay, if the whole nation had failed of attaining the blessing promised to Abraham

ὁ Θεὸς ἀληθής, πᾶς δὲ ἄνθρωπος ψεύστης· καθὼς γέγραπται· “Ὅπως ἂν δικαιωθῇς ἐν τοῖς λόγοις σου, καὶ νικήσῃς ἐν τῷ κρίνεσθαί σε.”

- 5 Εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι, τί ἐροῦμεν; μὴ ἄδικος ὁ Θεὸς ὁ ἐπιφέρων τὴν ὀργήν; (κατὰ ἄνθρωπον λέγω.) Μὴ γένοιτο· ἐπεὶ πᾶς κρινεῖ ὁ Θεὸς τὸν κόσμον;
- 7 Εἰ γὰρ ἡ ἀληθεία τοῦ Θεοῦ ἐν τῷ ἐμῷ ψεύσματι ἐπερίσσευσεν εἰς τὴν δόξαν αὐτοῦ, τί ἔτι
- 8 καὶ γὰρ ὡς ἀμαρτωλὸς κρίνομαι; καὶ μὴ, (καθὼς βλασφημούμεθα, καὶ καθὼς φασί τινες ἡ-

and his seed, it would be our duty to conclude, that God was faithful and true, while they were false to the engagements of the covenant : or as the Psalmist expresses it, (Ps. li. 4.) ‘ That thou, O God, mightest be justified in thy decisions, and mightest prevail in thy controversies.’

- 5 But it may perhaps be argued by the Jew, ‘ if my sinfulness has given scope and occasion for the display of God’s justification of sinners by the gospel, why am I to be punished for that whose effect has been so excellent ; and is not God unjust in punishing me ?’ I speak here as
- 6 men are wont perversely to argue. Far however be it from me to admit so impious an objection, in which, if there be any weight, God could not with justice call any class of human beings to ac-
- 7 count hereafter. For the heathen might say, with quite as much show of reason, ‘ if the truth of God in the gospel has abounded to his glory, through my defection and idolatry, why am I to
- 8 be judged as a sinner ?’ Nay, if there be any weight in the objection, why not go still farther, and maintain, (what is falsely attributed to us who teach the remission of sins through Christ and justification by faith,) that we ought to continue to do evil, in order that good may be brought out of it. Such impious and absurd arguments deserve

μᾶς λέγειν,) ὅτι ποιήσωμεν τὰ κακὰ, ἵνα ἔλθῃ
τὰ ἀγαθὰ; ὧν τὸ κρίμα ἔνδικόν ἐστι.

- 9 Τί οὖν; προεχόμεθα; Οὐ πάντως· προη-
τiasάμεθα γὰρ, Ἰουδαίους τε καὶ Ἑλλήνας
πάντας ὑφ' ἁμαρτίαν εἶναι· καθὼς γέγραπται·
10 'Ὅτι οὐκ ἔστι δίκαιος οὐδὲ εἷς· οὐκ ἔστιν ὁ
11 συνηὼν, οὐκ ἔστιν ὁ ἐκζητῶν τὸν Θεόν· πάντες
12 ἐξέκλιναν, ἅμα ἠχρειώθησαν· οὐκ ἔστι ποιῶν
13 χρηστότητα, οὐκ ἔστιν ἕως ἐνός. Τάφος ἀνε-
ωγμένος ὁ λάρυγξ αὐτῶν· ταῖς γλώσσαις αὐ-
τῶν ἐδολιοῦσαν· ἰὸς ἀσπίδων ὑπὸ τὰ χεῖλη αὐ-
14 τῶν ὧν τὸ στόμα ἄρᾶς καὶ πικρίας γέμει.
15 Ὁξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα, σύντριμμα
16 καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν· καὶ ὁδὸν
17 εἰρήνης οὐκ ἔγνωσαν. Οὐκ ἔστι φόβος Θεοῦ
18 ἀπέναντι τῶν ὀφθαλμῶν αὐτῶν.' Οἶδαμεν δέ,
19 ὅτι ὅσα ὁ νόμος λέγει, τοῖς ἐν τῷ νόμῳ λαλεῖ·

γ', 9. Τί οὖν; προεχόμεθα;—Alii: Τί οὖν προεχόμεθα; Alii:
Τί οὖν προκατέχομεν περισσόον; omisso οὐ πάντως. (E vet. scholio.
cf. ver. 1.)

no answer, and the condemnation of those who use them is just.

9 But to return to the relative position of Jew and Gentile ; have we who are Jews any advantage over them with respect to self-justification ? No, none whatever ; for I have already proved both Jew and Gentile to be naturally under con-
10 demnation for sin : or, to adopt the language of the ancient prophets, ‘ There is not one who is
11 just, no not one ; there is none that is wise, there
12 is none that seeketh after God : they have all gone astray, they have universally become perverted ; there is none that doeth what is right,
13 no not so much as one.’ (Ps. xiv. 2, 3.) ‘ Their throat is like an open sepulchre ; with their
14 tongues they use deceit ; and the poison of malice like that of adders is within their lips.’ (Ps.
v. 9. cxl. 3.) ‘ Their mouth is surcharged with
15 curses and bitterness.’ (Ps. x. 7.) ‘ Their feet
16 are swift to shed blood ; destruction and an-
17 guish are scattered around their way, and with the path of peace they are unacquainted.’ (Prov.
18 i. 16. Is. lix. 8.) ‘ There is no fear of God
19 before their eyes.’ (Ps. xxxvi. 1.) And think not that these and similar passages are descriptive only of heathens and idolaters : for the scriptures being primarily written to and for the

ἵνα πᾶν στόμα φραγῇ, καὶ ὑπόδικος γένηται
 20 πᾶς ὁ κόσμος τῷ Θεῷ. Διότι ἐξ ἔργων νόμου
 οὐ δικαιωθήσεται πᾶσα σὰρξ ἐνώπιον αὐτοῦ· διὰ
 γὰρ νόμου ἐπίγνωσις ἁμαρτίας.

PART II.

21 Νυνὶ δὲ χωρὶς νόμου δικαιοσύνη Θεοῦ πεφα-
 νέρωται, μαρτυρουμένη ὑπὸ τοῦ νόμου καὶ τῶν
 22 προφητῶν· δικαιοσύνη δὲ Θεοῦ διὰ πίστεως Ἰη-
 σοῦ Χριστοῦ, εἰς πάντας καὶ ἐπὶ πάντας τοὺς
 23 πιστεύοντας. Οὐ γὰρ ἐστι διαστολή. Πάν-
 τες γὰρ ἡμαρτον, καὶ ὑστεροῦνται τῆς δόξης

Jews, must (unless where the contrary is expressed) be understood to speak of them : and it thus speaks of them, that every plea of self-justification may be stopped ; and that the whole human race may appear justly liable to trial and condemnation. And we therefore conclude, that
 20 no man is justified by the merit of obedience to the law under which he is placed ; for by law we can attain nothing beyond the knowledge and consciousness of sin.

PART II.

Of the connexion of Gratuitous JUSTIFICATION with
 FAITH.

21 BUT now, in a manner quite distinct from the merit of legal obedience, the method by which God justifies or acquits sinners, is made perfectly clear, having already been borne witness to by
 22 the law and the prophets : an acquittal which originating in the free grace or mercy of God, is attained by faith in Jesus Christ, and extends
 23 to all, to all I say who believe in him. For here there is no distinction made between Jew and Gentile, all having equally sinned, and hav-

24 τοῦ Θεοῦ, δικαιοῦμενοι θωρεὰν, τῇ αὐτοῦ χά-
 ριτι, διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χριστῷ Ἰη-
 25 σοῦ. ὃν προέθετο ὁ Θεὸς ἱλαστήριον διὰ τῆς
 πίστεως ἐν τῷ αὐτοῦ αἵματι, εἰς ἔνδειξιν τῆς
 δικαιοσύνης αὐτοῦ, διὰ τὴν πάρεσιν τῶν προγε-
 γονότων ἁμαρτημάτων ἐν τῇ ἀνοχῇ τοῦ Θεοῦ,
 26 πρὸς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ ἐν τῷ νῦν
 καιρῷ, εἰς τὸ εἶναι αὐτὸν δίκαιον, καὶ δικαιοῦν-
 27 τα τὸν ἐκ πίστεως Ἰησοῦ. Ποῦ οὖν ἡ καύχη-
 σις; Ἐξεκλείσθη. Διὰ ποίου νόμου; τῶν ἔρ-
 28 γων; Οὐχί, ἀλλὰ διὰ νόμου πίστεως· λόγι-
 ζόμεθα γὰρ, δικαιοῦσθαι πίστει ἄνθρωπον, χω-
 29 ρὶς ἔργων νόμου. Ἡ Ἰουδαίων ὁ Θεὸς μόνον;

γ', 28. γὰρ, δικαιοῦσθαι πίστει—οὖν, πίστει δικαιοῦσθαι.

ing equally failed to merit the favour of God by
24 their own performances. And all are acquitted
gratuitously, by the mercy and favour of God,
25 through the redemption effected by Christ Jesus;
whom God hath appointed to be an expiatory
sacrifice, available to all those who believe in the
merits of his death. And thus God exhibits his
method of acquitting sinners, in reference to past
sins committed during the times when God bore
26 with the ignorance and sinfulness of men ; and
exhibits also his method of acquitting us who
live at the present time, under the gospel sys-
tem : a method which reconciling the exercise of
his mercy and justice, admits of his being just,
and at the same time the justifier, or acquitting
judge, of every one that believes in Christ.
27 Where then is there ground for boasting ? it is
effectually excluded. For by what system does
God justify ? Is it by that which grounds justi-
fication on the merit of works ? No, but by that
28 which grounds it upon faith : for the result of
our whole argument is, that a man is justified by
faith, without any reference to the merit of legal
29 obedience. And of you who wish to ground
justification upon such terms as must necessarily
confine it to your own nation, I would ask, is
God the God of the Jews alone ; is he not also the

30 οὐχὶ καὶ ἐθνῶν ; Ναὶ καὶ ἐθνῶν. Ἐπεὶπερ εἰς
ὁ Θεός, ὅς δικαιοῦσαι περιτομὴν ἐκ πίστεως, καὶ
ἀκροβυστίαν διὰ τῆς πίστεως.

31 Νόμον οὖν καταργοῦμεν διὰ τῆς πίστεως ;
Κεφ. δ'. 1 Μὴ γένοιτο· ἀλλὰ νόμον ἰστώμεν. Τί οὖν
ἐργοῦμεν Ἀβραάμ τὸν πατέρα ἡμῶν εὐρηκέ-
2 ναι κατὰ σάρκα ; Εἰ γὰρ Ἀβραάμ ἐξ ἔργων
ἐδικαιώθη, ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν
3 Θεόν. Τί γὰρ ἡ γραφὴ λέγει ; 'Ἐπίστευσε
δὲ Ἀβραάμ τῷ Θεῷ, καὶ ἐλογίσθη αὐτῷ εἰς
4 δικαιοσύνην.' Τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ
λογίζεται κατὰ χάριν, ἀλλὰ κατὰ ὀφείλημα·
5 τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι δὲ ἐπὶ τὸν δι-
καιοῦντα τὸν ἄσεβῃ, λογίζεται ἡ πίστις αὐτοῦ

γ', 29. καὶ prius—δὲ καὶ. δ', 4. κατὰ ὀφείλημα.—κατὰ τὸ
ὀφείλημα.

God of the Gentiles? Surely of the Gentiles
 30 also. And as his divine power is universal, so
 also is the scheme of salvation which he offers :
 for it is the same God who justifies both the cir-
 cumcision and the uncircumcision by the instru-
 mentality of the same faith.

31 Do we then, by this doctrine of justification
 through faith, oppose the real principles of the
 law under which the Jews were originally placed?
 No, but on the contrary we establish and con-
 Ch. IV. 1 firm them. For to begin with God's first deal-
 ings towards us in the person of our father
 Abraham, what shall we say that he obtained
 2 by his own natural virtues? If Abraham was
 justified by the merit of his works, he had
 something whereof to boast. But he had no
 3 ground of boasting before God. For what is
 the scripture account of his justification? 'A-
 braham believed God, and God in consideration
 4 of his faith acquitted or justified him.' (Gen. xv.
 6.) Now to him that receives acquittal and
 approbation from God as the reward of his own
 works, this reward is given not as a matter of fa-
 5 vour but of debt : while he, who being aware
 that he has no meritorious works to offer, be-
 lieves in God as gratuitously acquitting the sin-
 ner, is in consideration of his faith admitted to

- 6 εἰς δικαιοσύνην. Καθάπερ καὶ Δαυὶδ λέγει
 τὸν μακαρισμὸν τοῦ ἀνθρώπου, ᾧ ὁ Θεὸς λογι-
- 7 ζεται δικαιοσύνην, χωρὶς ἔργων· 'Μακάριοι,
 ὧν ἀφέθησαν αἱ ἀνομίαι, καὶ ὧν ἐπεκαλύφθησαν
- 8 αἱ ἁμαρτίαι· μακάριος ἀνὴρ, ᾧ οὐ μὴ λογί-
 σηται κύριος ἁμαρτίαν.'
- 9 'Ο μακαρισμὸς οὖν οὗτος, ἐπὶ τὴν περιτομήν,
 ἢ καὶ ἐπὶ τὴν ἀκροβυστίαν; Λέγομεν γὰρ, ὅτι
 ἐλογίσθη τῷ Ἀβραάμ ἡ πίστις εἰς δικαιοσύ-
- 10 νην· Πῶς οὖν ἐλογίσθη; ἐν περιτομῇ ὄντι, ἢ
 ἐν ἀκροβυστίᾳ; Οὐκ ἐν περιτομῇ, ἀλλ' ἐν ἀ-
- 11 κροβυστίᾳ. Καὶ σημεῖον ἔλαβε περιτομῆς,
 σφραγίδα τῆς δικαιοσύνης τῆς πίστεως τῆς ἐν
 τῇ ἀκροβυστίᾳ· εἰς τὸ εἶναι αὐτὸν πατέρα

6 justification. And exactly of the same import is
the language of David, when describing the hap-
piness of the man whom God acquits without re-
7 ference to the merit of his works, he says, ‘ Bless-
ed are they whose transgressions are forgiven,
8 whose sins are put out of sight ; blessed is the
man whom the Lord doth not charge with sin.’
(Ps. xxxii. 1, 2.) (Now such expressions clear-
ly shew that justification implies an act of free
mercy on the part of God, in not charging the
sinner with the guilt of those sins which he has
actually committed, and which might justly be
laid to his account.)

9 Is then the blessedness whereof we have been
speaking, limited to those who are circumcised ;
or does it extend to the uncircumcised also ?
We say, in the first place, that the blessed-
ness of Abraham consisted in this, that his faith
was so received and valued, as that by it God ad-
10 mitted him to acquittal. In what state then was
Abraham when his faith was thus accepted ?
Was he in the circumcised or in the uncircumci-
sed state ? Certainly not in his circumcised,
11 but in his uncircumcised state. And then sub-
sequently to his justification he received the ex-
ternal rite of circumcision, as a seal and testi-
mony of the justification which he had obtained

- πάντων τῶν πιστευόντων δι' ἀκροβυστίας, (εἰς
 12 τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην,) καὶ
 πατέρα περιτομῆς, τοῖς οὐκ ἐκ περιτομῆς μόνον,
 ἀλλὰ καὶ τοῖς στοιχοῦσι τοῖς ἴχνεσι τῆς ἐν τῇ
 ἀκροβυστία πίστεως τοῦ πατρὸς ἡμῶν Ἀβραάμ.
 13 Οὐ γὰρ διὰ νόμου ἡ ἐπαγγελία τῷ Ἀβραάμ,
 ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶ-
 ναι [τοῦ] κόσμου, ἀλλὰ διὰ δικαιοσύνης πί-
 14 στεως. Εἰ γὰρ οἱ ἐκ νόμου, κληρονόμοι, κεκέ-
 νωται ἡ πίστις, καὶ κατήργηται ἡ ἐπαγγελία·
 15 ὁ γὰρ νόμος ὀργὴν κατεργάζεται· οὗ γὰρ οὐκ
 16 ἔστι νόμος, οὐδὲ παράβασις. Διὰ τοῦτο ἐκ
 πίστεως, ἵνα κατὰ χάριν, εἰς τὸ εἶναι βεβαίαν
 τὴν ἐπαγγελίαν παντὶ τῷ σπέρματι, οὐ τῷ ἐκ
 τοῦ νόμου μόνον, ἀλλὰ καὶ τῷ ἐκ πίστεως Ἀ-

δ', 12. ἐν τῇ ἀκροβυστία—Alii : ἐν ἀκροβυστία. (E ver. 10.)

while yet uncircumcised. So that Abraham is to be considered as the father of all uncircumcised believers, in that through a like faith, they will
12 be admitted to a like justification. And he is the father of those that are circumcised also ; not indeed of those who follow him merely in external circumcision, but of those who imitate him in the exercise of that faith which he had while
13 yet uncircumcised. For the promise of inheriting the land (Gen. xvii. 6-8.) was not made to Abraham and his seed in consequence of any merit by legal obedience, but because he had been justified by the instrumentality of faith.
14 But if the promise be limited to those who can plead a meritorious obedience, then faith is set aside, and the promise itself rendered totally in-
15 effective. For the law, broken as it is even by the best men, can produce only condemnation ; a condemnation for transgressions which would not have existed, had there not also existed a law
16 to be transgressed. The inheritance was however promised upon his believing, that thus it might appear an act of gratuitous mercy ; and that the promise might be secured to all the seed of Abraham ; not only to those under the law, but to those who without the law are partakers of a faith like that of Abraham, who from the pre-

βραῦν, ὅς ἐστι πατὴρ πάντων ἡμῶν· (καθὼς
 17 γέγραπται· ‘Ὅτι πατέρα πολλῶν ἐθνῶν τέ-
 θεικά σε’) κατέναντι οὗ ἐπίστευσε Θεοῦ, τοῦ
 ζωοποιοῦντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ
 18 μὴ ὄντα ὡς ὄντα. ‘Ὁς παρ’ ἐλπίδα ἐπ’ ἐλπίδι
 ἐπίστευσεν, εἰς τὸ γενέσθαι αὐτὸν πατέρα πολ-
 19 λῶν ἐθνῶν, (κατὰ τὸ εἰρημένον· ‘Οὕτως ἔσται
 τὸ σπέρμα σου!’) καὶ μὴ ἀσθενήσας τῇ πίστει,
 οὐ κατενόησε τὸ ἑαυτοῦ σῶμα ἤδη νενεκρωμένον,
 ἑκατοντάετης που ὑπάρχων, καὶ τὴν νέκρωσιν
 20 τῆς μήτρας Σάρρας· εἰς δὲ τὴν ἐπαγγελίαν
 τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ, ἀλλ’ ἐνεδυνα-
 μώθη τῇ πίστει, δούς δόξαν τῷ Θεῷ, καὶ πληρο-
 21 φορηθεὶς, ὅτι ὁ ἐπήγγελται, δυνατός ἐστι καὶ
 22 ποιῆσαι. Διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιο-
 23 σύνην. Οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον, ὅτι
 24 ἐλογίσθη αὐτῷ· ἀλλὰ καὶ δι’ ἡμᾶς, οἷς μέλ-
 λει λογίζεσθαι, τοῖς πιστεύουσιν ἐπὶ τὸν ἐγεί-

eminence of his faith is justly entitled the father
17 of believers. And it is in this sense that the
scripture says, ‘ A father of many nations have I
made thee ;’ (Gen. xvii. 4, 5.) and so he was al-
ready in the sight of God, who can quicken the
dead, and who from his omniscience speaks of
18 things that are not yet, as though they actually
existed. Abraham then, without any natural
ground for hope, yet hopefully believed, that he
should become the father of many nations, ac-
cording to the saying of scripture, ‘ as the num-
ber of the stars of heaven so shall thy seed be.’
19 (Gen. xv. 5.) And being strong in faith, he
did not regard the deadness of his own body,
though he was then about a hundred years old,
20 nor yet the deadness of Sarah’s womb. Nor did
he hesitate through unbelief to receive the divine
promise ; but was strong in faith, acknowledging
in his heart the power and perfections of God,
21 and being thoroughly persuaded that He was able
22 to perform that which He had promised. His
faith therefore was so accepted and estimated
by God, as that by means of it he was justified.
23 And this high estimate of faith was recorded
not only for Abraham’s honour, but for our di-
24 rection and comfort. For our faith will be as
highly estimated, and rendered as effectual to

25 ραντα Ἰησοῦν τὸν κύριον ἡμῶν ἐκ νεκρῶν, ὅς
 παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, καὶ ἡ-
 γέεθθῃ διὰ τὴν δικαίωσιν ἡμῶν.

Κεφ. ε'. 1. Δικαιωθέντες οὖν ἐκ πίστεως, εἰρήνην
 ἔχομεν πρὸς τὸν Θεὸν διὰ τοῦ κυρίου ἡμῶν Ἰη-
 2 σοῦ Χριστοῦ, δι' οὗ καὶ τὴν προσαγωγὴν ἐσχή-
 καμεν τῇ πίστει εἰς τὴν χάριν ταύτην ἐν ᾗ ἐσ-
 τήκαμεν· καὶ καυχώμεθα ἐπ' ἐλπίδι τῆς δό-
 3 ξης τοῦ Θεοῦ. Οὐ μόνον δὲ, ἀλλὰ καὶ καυ-
 χώμεθα ἐν ταῖς θλίψεσιν, εἰδότες, ὅτι ἡ θλί-
 4 ψις ὑπομονὴν κατεργάζεται, ἡ δὲ ὑπομονὴ δο-
 5 κιμὴν, ἡ δὲ δοκιμὴ ἐλπίδα, ἡ δὲ ἐλπίς οὐ κα-
 ταισχύνει· ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχυται ἐν
 ταῖς καρδίαις ἡμῶν διὰ πνεύματος ἁγίου τοῦ
 δοθέντος ἡμῖν.

6 Ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἀσθενῶν κατὰ

δ', 25. δικαίωσιν—Alii: δικαιосύνην. ε', 1. ἔχομεν—Alii:
 ἔχωμεν. 6. ἀσθενῶν—Alii: ἀσθενῶν ἔτι (E lectione ecclesiasticā,
 a Χριστὸς incipiente.)

justification as his, if we believe in God, as having raised our Lord Jesus Christ from the dead;
25 who was given up to death in order to make atonement for our sins, and was raised from the dead, to effect and secure our acquittal and reconciliation with God.

Ch. V. 1. BEING then justified by the instrumentality of faith, we have peace with God through
2 our Lord Jesus Christ, by whom we have received access through faith to the means of grace which we now enjoy ; and rejoice in the hope of finally attaining to the glorious presence of God
3 in heaven. Yea, what is more than this, we are thus enabled to rejoice in afflictions also, knowing that afflictions received in a Christian spirit
4 are productive of patience ; and patience enables us to form a just estimate of our religious state ;
5 and this estimate produces hope ; and this hope is not a fallacious one, for we already possess an assurance and first fruit of that eternal glory which we hope for, in that the love of God acting by the influences of the Holy Spirit is even now poured upon our hearts.

6 And another support to our hope is the consideration how much nearer and dearer we now are to God, than we were when he manifested

- 7 καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. Μόλις γὰρ ὑ-
 πὲρ δικαίου τις ἀποθανεῖται· ὑπὲρ γὰρ τοῦ ἀ-
 8 γαθοῦ τάχα τις καὶ τολμᾷ ἀποθανεῖν. Συ-
 νίστησι δὲ τὴν ἑαυτοῦ ἀγάπην εἰς ἡμᾶς ὁ Θεός,
 ὅτι, ἔτι ἀμαρτωλῶν ὄντων ἡμῶν, Χριστὸς ὑπὲρ
 9 ἡμῶν ἀπέθανε. Πολλῷ οὖν μᾶλλον, δικαιο-
 θέντος νῦν ἐν τῷ αἵματι αὐτοῦ, σωθησόμεθα δι'
 10 αὐτοῦ ἀπὸ τῆς ὀργῆς. Εἰ γὰρ ἐχθροὶ ὄντες
 κατηλλάγημεν τῷ Θεῷ διὰ τοῦ θανάτου τοῦ
 υἱοῦ αὐτοῦ, πολλῷ μᾶλλον καταλλαγέντες σω-
 11 θησόμεθα ἐν τῇ ζωῇ αὐτοῦ. Οὐ μόνον δὲ, ἀλ-
 λὰ καὶ καυχώμενοι ἐν τῷ Θεῷ διὰ τοῦ κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, δι' οὗ νῦν τὴν καταλλα-
 γὴν ἐλάβομεν.
- 12 Διὰ τοῦτο ἄσπερ δι' ἐνὸς ἀνθρώπου ἡ ἀμαρ-
 τία εἰς τὸν κόσμον εἰσῆλθε, καὶ διὰ τῆς ἀμαρ-
 ' τίας ὁ θάνατος· καὶ οὕτως εἰς πάντας ἀνθρώ-

his love towards us, by giving his Son, in the fullness of time to die for the ungodly. Now it could scarcely be expected that any one would consent to die for a man who was merely just ; though, if he had been a benefactor some might perhaps be found willing to die for him. But God has manifested the greatness of his love to us, in that while we were yet sinners, having done nothing to merit God's favour, or even to satisfy the claims of his justice, Christ died for us. How much more then, being already justified by his blood, may we hope to be saved by him from the anger of God hereafter ! And if the death of God's Son has brought us from a state of enmity into a state of reconciliation and favour with God ; how much more may we hope that his life devoted to mediation for his people, will ensure our final salvation. And thus we exult not only in what Christ has suffered for us, but in the love and favour of the Father himself, who through Christ is reconciled unto us.

Thus, then the benefits obtained for mankind by the death and by the life of Christ, are extensive as the evils which he came to remedy : and thus justification and immortality were purchased by him, just as by Adam's transgression, sin entered into the world, and mortality follow-

πους ὁ θάνατος διήλθεν, ἐφ' ᾧ πάντες ἥμαρτον.
 13 Ἀχρι γὰρ νόμου ἁμαρτία ἦν ἐν κόσμῳ. Ἀ-
 14 μαρτία δὲ οὐκ ἐλλογιῖται μὴ ὄντος νόμου· ἀλλ'
 ἐβασίλευσεν ὁ θάνατος ἀπὸ Ἀδὰμ μέχρι
 Μωϋσέως καὶ ἐπὶ τοὺς μὴ ἁμαρτήσαντας ἐπὶ
 τῷ ὁμοιώματι τῆς παραβάσεως Ἀδὰμ, ὅς ἐστι
 15 τύπος τοῦ μέλλοντος. Ἀλλ' οὐχ ὡς τὸ πα-
 ράπτωμα, οὕτω καὶ τὸ χάρισμα. Εἰ γὰρ τῷ
 τοῦ ἐνὸς παραπτώματι οἱ πολλοὶ ἐπέθανον,
 πολλῷ μᾶλλον ἢ χάρις τοῦ Θεοῦ καὶ ἡ δωρεὰ
 ἐν χάριτι τῇ τοῦ ἐνὸς ἀνθρώπου Ἰησοῦ Χριστοῦ
 16 εἰς τοὺς πολλοὺς ἐπερίσσευσε. Καὶ οὐχ ὡς δι'
 ἐνὸς ἁμαρτήσαντος, τὸ δῶρημα. Τὸ μὲν γὰρ

ε', 14. μὴ ante ἁμαρτήσαντας alii omittunt. 16. ἁμαρτή-
 σαντος—Alii: ἁμαρτήματος.

- ed as the penalty of sin ; and that not only upon Adam himself, but upon all his posterity, on account of his transgression, not of their own,
- 13 though they also have sinned. For from the fall of Adam down to the revelation of the law through Moses, sin existed in the world, but then there existed no law which affixed the penalty of death to sin ; and sin is not charged with any penalty not previously denounced by
- 14 law. Yet death reigned over men during this period, even over those who had not like Adam transgressed a law sanctioned by the penalty of death upon transgression. Their death, therefore, must be considered as the consequence of Adam's transgression, not of their own : and in this respect, as affecting by his conduct all who follow him, Adam may justly be considered as a
- 15 type of Messiah. We must not however imagine that the parallel holds good in every point : for if by the transgression of Adam alone all became mortal, to a much greater extent than the mere remedy of this evil, have the grace of God, and the gratuitous gifts obtained by the merits of one man Jesus Christ, abounded unto all men.
- 16 And there is this difference between the gift through Christ and the condemnation through Adam, that the penalty was a universal con-

κρίμα, ἐξ ἑνὸς εἰς κατὰκρίμα· τὸ δὲ χάρισμα

17 ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα. Εἰ

γὰρ τὸ τοῦ ἑνὸς παραπτῶματι ὁ θάνατος ἐπα-

σείλυσεν διὰ τοῦ ἑνὸς, πολλὰ μᾶλλον οἱ τὴν πε-

ρισθεῖαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαι-

σύνης λαμβάνοντες, ἐν ζωῇ βασιλεύσουσι διὰ

18 τοῦ ἑνὸς Ἰησοῦ Χριστοῦ. Ἄρα οὐκ ὡς δι' ἑνὸς

παραπτῶματος, εἰς πάντας ἀνθρώπους εἰς κα-

τὰκρίμα· οὕτω καὶ δι' ἑνὸς δικαίωματος, εἰς

19 πάντας ἀνθρώπους εἰς δικαίωσιν ζωῆς. "Ὅσπερ

γὰρ διὰ τῆς παρακμῆς τοῦ ἑνὸς ἀνθρώπου ἁμαρ-

τῶλοι κατεστάνθησαν οἱ πολλοί· οὕτω καὶ διὰ

ἑπακμῆς τοῦ ἑνὸς δικαιοὶ κατασταθήσονται οἱ

πολλοί.

20 Νόμος δὲ παρεστῆλθεν, ἵνα πληρώσῃ τὸ

ε', 17. τὸ τοῦ ἑνὸς—Αἰῖ: ἐν εἰς 8, ἐν τῷ εἰς.

- demnation for one transgression, while the free gift extends not merely to the remission of this penalty, but also to acquittal from the charge of the many transgressions which each descend-
- 17 ant of Adam had personally committed. For if through the offence of Adam alone, mortality was inflicted upon Adam, and through him passed upon all his descendants ; not only is immortality universally restored, but besides this, those who accept the most excellent gift of justification by faith, shall reign in immortal life and happi-
- 18 ness through the merits of Christ alone. In this, however, the type and antitype exactly correspond, that as by the offence of one man, condemnation to mortality came upon all ; so by the righteousness of one man, deliverance from this penalty or restoration to immortality, came
- 19 equally upon all men. And as in consequence of the disobedience of Adam, the mass of mankind were treated as if they themselves had broken the paradisaical law ; so by the obedience of Christ all shall be restored to immortality, and thus treated as if they themselves had kept that law.
- 20 Such is the result of what Christ has done and suffered for us, the full benefit of which we may appropriate to ourselves by the exercise of

παράπτωμα. Οὕτως δὲ ἐπλεόνασεν ἡ ἁμαρτία,
 21 ὑπερεπερίσσευσεν ἡ χάρις· ἵνα ὥσπερ ἐβασί-
 λευσεν ἡ ἁμαρτία ἐν τῷ θανάτῳ, οὕτως καὶ ἡ
 χάρις βασιλεύσῃ διὰ δικαιοσύνης εἰς ζωὴν αἰώ-
 νιον, διὰ Ἰησοῦ Χριστοῦ τοῦ κυρίου ἡμῶν,

Κεφ. 5'. 1. Τί οὖν ἐροῦμεν; ἐπιμενοῦμεν τῇ ἁμαρ-
 2 τία, ἵνα ἡ χάρις πλεονάσῃ; Μὴ γένοιτο. Οἵ-
 τινες ἀπεθάνομεν τῇ ἁμαρτίᾳ, πῶς ἔτι ζήσομεν
 3 ἐν αὐτῇ; Ἡ ἀγνοεῖτε, ὅτι ὅσοι ἐβαπτίσθημεν

5', 1. ἐπιμενοῦμεν—Alii: ἐπιμένοντες.

faith : whereas the law, which was interposed for a season between the promise made to Abraham, and its completion in Christ, only served to shew in a clearer light the offensiveness of sin ; and by making sin a transgression brought the doers of it under the condemnation of death. Though even then, where sin abounded grace much more abounded, in the gradual preparation which the law made for the completion of the great atone-
21 ment ; in order that as in the mean time the triumph of sin was apparent in the mortality of men, so finally the triumph of divine mercy might be still more extensive, not merely by the restoration of all to immortality, but more than this, by the admission of believers to eternal happiness through the acquittal obtained by Christ Jesus our Lord.

Ch. VI. 1. WHAT moral inference then shall we deduce from the doctrines of Atonement and Justification, as laid down in the preceding argument ? Shall we conclude that we may safely and with propriety continue in the practice of sin, in order thereby to give the greater scope to
2 the exercise of divine grace ? God forbid ! How shall we who have in Baptism died unto sin, live
3 any longer therein ? Are you not aware, my

εἰς Χριστὸν Ἰησοῦν, εἰς τὸν θάνατον αὐτοῦ ἐ-
 4 βαπτίσθημεν; Συνετάφημεν οὖν αὐτῷ διὰ τοῦ
 βαπτίσματος εἰς τὸν θάνατον· ἵνα ὥσπερ ἠγέρ-
 θη Χριστὸς ἐκ νεκρῶν διὰ τῆς δόξης τοῦ πατρὸς,
 οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσω-
 5 μεν. Εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώ-
 ματι τοῦ θανάτου αὐτοῦ, ἀλλὰ καὶ τῆς ἀνα-
 6 στάσεως ἐσόμεθα· τοῦτο γινώσκοντες, ὅτι ὁ πα-
 λαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη, ἵνα καταρ-
 γηθῇ τὸ σῶμα τῆς ἁμαρτίας, τοῦ μηκέτι δου-
 7 λεύειν ἡμᾶς τῇ ἁμαρτίᾳ. Ὁ γὰρ ἀποθανὼν
 8 δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Εἰ δὲ ἀπε-
 θάνομεν σὺν Χριστῷ, πιστεύομεν, ὅτι καὶ συζή-

- brethren, that as many of us as were baptized in the name of Christ, were by that baptism symbolically admitted to a participation in his death?
- 4 For in imitation of his death, we also were buried beneath the baptismal water, to represent our death unto sin ; in order that as Christ was raised from the dead by the glorious power of God, so we should thenceforth live a new and holy
- 5 life. For, if, in imitation of Christ's death, we were buried in baptism unto sin, so now being in the same rite raised to a new life in imitation of his resurrection, we are hereby pledged to live according to the motives and powers derived from that Holy Spirit, by whom this new life was in
- 6 baptism conferred upon us. Knowing this, that in baptism we engaged to mortify the flesh with its affections and lusts ; imitating as it were our Saviour Christ, who for our sakes gave his mortal body to be crucified. And this we did, that our sinful propensities might be subdued, and that we might no longer serve the lusts to which
- 7 we are naturally subject : for he who thus dies with Christ in baptism, is by the grace then conferred upon him delivered from the dominion of
- 8 sin. If then we thus die with Christ unto sin, we have full reason to trust that we shall be enabled to live with him unto holiness. And that this

9 σομεν αὐτῷ, εἰδότες, ὅτι Χριστὸς ἐγερθεὶς ἐκ
 νεκρῶν, οὐκέτι ἀποθνήσκει· θάνατος αὐτοῦ οὐ-
 10 κέτι κυριεύει. "Ο γὰρ ἀπέθανε, τῇ ἁμαρτίᾳ
 11 ἀπέθανεν ἐφ' ἡμᾶς· ὃ δὲ ζῇ, ζῇ τῷ Θεῷ. Οὖ-
 τω καὶ ὑμεῖς λογίζεσθε ἑαυτοὺς νεκροὺς μὲν τῇ
 ἁμαρτίᾳ, ζῶντας δὲ τῷ Θεῷ, ἐν Χριστῷ Ἰησοῦ
 12 [[τῷ κυρίῳ ἡμῶν]]. Μὴ οὖν βασιλευέτω ἡ
 ἁμαρτία ἐν τῷ θνητῷ ὑμῶν σώματι, εἰς τὸ ὑ-
 13 πακούειν ταῖς ἐπιθυμίαις αὐτοῦ· μηδὲ παρι-
 στάνετε τὰ μέλη ὑμῶν ὅπλα ἀδικίας τῇ ἁμαρ-
 τίᾳ· ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ ὡς
 ἐκ νεκρῶν ζῶντας, καὶ τὰ μέλη ὑμῶν ὅπλα δι-
 14 καιοσύνης τῷ Θεῷ. Ἁμαρτία γὰρ ὑμῶν οὐ
 κυριεύσει· οὐ γάρ ἐστε ὑπὸ νόμον, ἀλλ' ὑπὸ
 χάριν.

5', 11. μὲν τῇ—μὲν εἶναι τῇ. 12. ὑπακούειν ταῖς—ὑπακούειν
 αὐτῇ ἐν ταῖς (Quidam omittunt etiam ταῖς ἐπιθ. αὐτοῦ.)

9 our imitation of Christ according to our baptismal covenant, may be complete, our Christian life ought to be one of consistent holiness un-
10 broken by relapses into the service of sin. For as Christ once died to the condemning power of sin, so ought we once to die to its reigning power: and as he being raised from the dead dieth no more, but continues in the perpetual
11 enjoyment of glory with the Father, so we being once delivered from the power of sin, ought thenceforth to live to the service of God through
12 Jesus Christ our Lord. Being then thus devoted to the imitation of Christ, though sinful propensities still exist within you, and are liable to be excited by circumstances of temptation, yet obey them not, nor yield your bodies to these appetites as instruments for the perpetration of
13 vicious acts; but consider yourselves as men raised from a state of moral death by the vivifying power of grace, and surrender your bodies as
14 instruments of virtue unto God. For sin ought no longer to have dominion over you, because ye are no longer under a law which merely annexes life to obedience, and death to transgression; but are parties in a covenant of grace, wherein you, as I have shewn, pledge yourselves to the service of God, and God promises such assistances of

- 15 Τί οὖν; ἀμαρτήσομεν, ὅτι οὐκ ἐσμὲν ὑπὸ
 16 νόμον, ἀλλ' ὑπὸ χάριν; Μὴ γένοιτο. Οὐκ
 οἶδατε, ὅτι ὃ παριστάνετε ἑαυτοὺς δούλους εἰς
 ὑπακοήν, δοῦλοί ἐστε ὃ ὑπακούετε, ἥτοι ἀμαρ-
 τίας εἰς θάνατον ἢ ὑπακοῆς εἰς δικαιοσύνην;
 17 Χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δοῦλοι τῆς ἀμαρτίας,
 ὑπηκούσατε δὲ ἐκ καρδίας εἰς ὃν παρεδόθητε τυ-
 18 πον διδαχῆς! Ἐλευθερωθέντες δὲ ἀπὸ τῆς ἀ-
 19 μαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ. (Ἀνθρώ-
 πινον λέγω, διὰ τὴν ἀσθένειαν τῆς σαρκὸς ὑ-
 μῶν.) Ὡσπερ γὰρ παρεστήσατε τὰ μέλη ὑ-
 μῶν δοῦλα τῇ ἀκαθαρσίᾳ καὶ τῇ ἀνομίᾳ εἰς
 τὴν ἀνομίαν· οὕτω νῦν παραστήσατε τὰ μέλη

his Spirit as will enable you to perform what you have promised.

- 15 But here again it may perhaps be objected, that we are at full liberty to sin, being no longer under the threatenings of the law, but parties in
- 16 a covenant of grace. God forbid, my brethren, that you should draw so false and fatal an inference from my doctrine. For know ye not that ye must be under the supreme guidance of some one principle; that ye must be servants either to God's will or to your own lusts? And are ye ignorant that the wages of the service of sin is death, while the wages of God's service are acquittal and restoration to the divine favour?
- 17 But, thanks be to God, ye who were once the servants of sin have now faithfully adapted yourselves to that new mould in which you have been
- 18 cast. For being delivered from the bondage of sin, you did not thereby become masters of yourselves, but were immediately transferred into the
- 19 service of righteousness. I speak thus, using a familiar illustration, fearing that your minds are not yet sufficiently practised in spiritual things to understand fully 'the glorious liberty of the sons of God.' As then you formerly abandoned yourselves as slaves to impurity and lawless desires, so now give yourselves up as unreservedly

20 ὑμῶν δοῦλα τῇ δικαιοσύνῃ εἰς ἁγιασμόν. Ὅτε
 γὰρ δοῦλοι ἦτε τῆς ἁμαρτίας, ἐλεύθεροι ἦτε τῇ
 21 δικαιοσύνῃ. Τίνα οὖν καρπὸν εἴχετε τότε, ἐφ'
 οἷς νῦν ἐπαισχύνεσθε; τὸ γὰρ τέλος ἐκείνων, θά-
 22 νατος. Νυνὶ δὲ ἐλευθερωθέντες ἀπὸ τῆς ἁμαρτίας,
 δουλωθέντες δὲ τῷ Θεῷ, ἔχετε τὸν καρπὸν ὑμῶν εἰς
 23 ἁγιασμόν· τὸ δὲ τέλος, ζωὴν αἰώνιον. Τὰ γὰρ
 ὀψώνια τῆς ἁμαρτίας, θάνατος· τὸ δὲ χάρισμα
 τοῦ Θεοῦ, ζωὴ αἰώνιος, ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ
 ἡμῶν.

Κεφ. ζ'. 1. Ἡ ἀγνοεῖτε, ἀδελφοί, (γινώσκουσι γὰρ
 νόμον λαλῶ,) ὅτι ὁ νόμος κυριεύει τοῦ ἀνθρώπου,
 2 ἐφ' ὅσον χρόνον ζῇ; Ἡ γὰρ ὕπανδρος γυνὴ τῷ
 ζῶντι ἀνδρὶ δέδεται νόμῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ,
 3 κατήρηγται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. Ἄρα οὖν
 ζῶντος τοῦ ἀνδρός μοιχαλὶς χρηματίζει, ἐὰν γέ-
 νηται ἀνδρὶ ἐτέρῳ· ἐὰν δὲ ἀποθάνῃ ὁ ἀνὴρ, ἐλευθέ-
 ρα ἐστὶν ἀπὸ τοῦ νόμου, τοῦ μὴ εἶναι αὐτὴν μοι-

20 to the service of righteousness : recollecting that
when ye were the slaves of sin, righteousness had
21 no share whatever of your obedience. What
profit then did you reap from that servitude to
sin of which you are now ashamed ? Or, allow-
ing that there was a short lived pleasure in those
sinful indulgences, yet the end of them is eternal
22 death. But now being liberated from the do-
minion of sin, and transferred into the service of
God, you have a present reward in the comfort-
ing and sanctifying influences of the Holy Spirit ;
23 and the end of your service is eternal life. For
the due wages of sin is death ; while the gratui-
ty bestowed by God upon his servants, is eternal
life through Jesus Christ our Lord.

Ch. VII. 1. ARE you ignorant brethren, for I speak
to men familiar with the general principles of
law, that the legal rights of a man are valid only
2 so long as he lives. For a married woman is
bound by law to her husband so long as he lives ;
but if her husband die, she is then freed from
3 his rights over her. So that, if during her hus-
band's life she unites herself with another man,
she is justly considered as an adulteress : but if her
husband be dead, she is free from all legal obliga-
tion, and is no adulteress though she be married

- 4 χαλίδα, γενομένην ἀνδρὶ ἐτέρῳ. "Ωστε, ἀδελφοί μου, καὶ ὑμεῖς ἐθανατώθητε τῷ νόμῳ διὰ τοῦ σώματος τοῦ Χριστοῦ, εἰς τὸ γενέσθαι ὑμᾶς ἐτέρῳ, τῷ ἐκ νεκρῶν ἐγεθέντι, ἵνα καρποφορή-
- 5 σωμεν τῷ Θεῷ. "Οτε γὰρ ἦμεν ἐν τῇ σαρκί, τὰ παθήματα τῶν ἁμαρτιῶν, τὰ διὰ τοῦ νόμου, ἐνηργεῖτο ἐν τοῖς μέλεσιν ἡμῶν, εἰς τὸ καρ-
- 6 ποφορῆσαι τῷ Θανάτῳ. Νυνὶ δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, ἐν ᾧ κατειχόμεθα· ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος, καὶ οὐ παλαιότητι γραμματος.
- 7 Τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; Μὴ γένοιτο· ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνω, εἰ μὴ διὰ

ζ', 6. ἀποθανόντες—ἀποθανόντος Alii : τοῦ Θανάτου.

- 4 to another. So ye, my brethren, by the symbolical death of baptism, and the interest in Christ's death to which you were thereby admitted, are become dead to the law, and liberated from the servile obedience to it in which ye formerly lived; that ye might be, as it were, wedded to another, even to Jesus raised from the dead, and might by this union bring forth fruit unto God.
- 5 For when we were in our natural state, our sinful propensities inflamed rather than checked by the denunciations of the law, worked in our bodies so as to merit eternal death. But now, by our baptismal death, we are freed from that condemning power of the law by which we were held in bondage; so that we may now serve God under that new system, wherein obedience is made both possible and delightful, by the influence of the divine Spirit upon our hearts; not as in our former state, when we vainly imagined that the written law, which merely commanded a duty, was sufficient to ensure the performance of it.
- 7 But as I have spoken (v. 5.) of our sinful propensities as being inflamed by the law, it may be objected that I represent the law as an unholy thing. God forbid that I should think or speak disparagingly of that which I know to be

νόμου· τήν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν, εἰ μὴ
 8 ὁ νόμος ἔλεγεν· ‘Οὐκ ἐπιθυμήσεις.’ Ἀφορ-
 μὴν δὲ λαβοῦσα ἡ ἁμαρτία, διὰ τῆς ἐντολῆς
 κατειργάσατο ἐν ἐμοὶ πᾶσαν ἐπιθυμίαν· χωρὶς
 9 γὰρ νόμου ἁμαρτία νεκρά. Ἐγὼ δὲ ἔζων χω-
 ρὶς νόμου ποτέ· ἐλθούσης δὲ τῆς ἐντολῆς, ἡ ἁ-
 10 μαρτία ἀνέζησεν, ἐγὼ δὲ ἀπέθανον· καὶ εὗρέθη
 11 μοι ἡ ἐντολὴ ἡ εἰς ζωὴν, αὐτὴ εἰς θάνατον. Ἡ
 γὰρ ἁμαρτία ἀφορμὴν λαβοῦσα, διὰ τῆς ἐντο-
 λῆς ἐξηπάτησέ με, καὶ δι’ αὐτῆς ἀπέκτεινεν.
 12 Ὡστε ὁ μὲν νόμος ἅγιος, καὶ ἡ ἐντολὴ ἀγία

in its own nature excellent and divine. But what I mean to say is, that in many cases I should not have known what was sinful, but for the law. For example, I should have satisfied myself with external morality, and should never have imagined that I sinned by the indulgence of unruly desires, unless the law had said ‘ thou
8 shalt not covet.’ But my corrupt nature, receiving a new impetus from its abuse of the commandment, gave itself up without resistance to these sinful passions, in utter despair of ever being able to attain eternal life by a meritorious
9 observance of the law. For I once lived without any sense of the spiritual nature and extent of the law ; and when I did become aware of it, this knowledge, instead of curbing my sinful propensities, gave them all the force of despair,
10 when I found that the commandment by which I had vainly expected life, had become through
11 my disobedience the cause of death. And thus my sinful propensities receiving new force from that sense of guilt, which I had acquired by the knowledge of the law, seduced me into still greater sins, and increased my conviction of the
12 certainty and justice of my condemnation. So that both the law in general, and the particular commandment which I have quoted, are in

- 13 καὶ δικαία καὶ ἀγαθή. Τὸ οὖν ἀγαθὸν, ἐμοὶ
 γέγονε θάνατος; Μὴ γένοιτο· ἀλλὰ ἡ ἁμαρ-
 τία· ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι
 κατεργαζομένη θάνατον, ἵνα γένηται καθ' ὑπερ-
 βολὴν ἁμαρτωλὸς ἡ ἁμαρτία διὰ τῆς ἐντολῆς.
- 14 Οἶδαμεν γὰρ, ὅτι ὁ νόμος πνευματικός ἐστιν·
 ἐγὼ δὲ σαρκικός εἰμι, πεπραμένος ὑπὸ τὴν ἁ-
 15 μαρτίαν. Ὁ γὰρ κατεργάζομαι, οὐ γινώσ-
 κω· οὐ γὰρ ὃ θέλω, τοῦτο πράσσω· ἀλλ' ὃ
 16 μισῶ, τοῦτο ποιῶ. Εἰ δὲ ὃ οὐ θέλω, τοῦτο

ζ', 14. Οἶδαμεν—Alīi: Οἶδα μὲν. Ib. σαρκικός—Alīi: σαρκινός.

13 themselves holy, and just, and good. Did then that which was originally good change its nature in my case, and become of itself the cause of condemnation and death to me? God forbid! It was not the law, but sinful propensities abusing the law, which thus wrought death in me; so as to become more evidently sin in the light of the divine command, and even to become actually more vicious, through the despair engendered by a knowledge of the real nature and extent of the commandment.

14 I know, indeed, that the law requires men to keep their bodies and their bodily appetites under the control of the spiritual law within them, namely, their reason and conscience, while, (to speak in a character which was once my own, and which still is that of every one who is striving to serve God without the assistance of the Holy Spirit,) I find that in me the bodily appetites enslave and overpower the decisions of the
15 mind. For my actions are not regulated by the sober decisions of my judgment; but, on the contrary, that which I resolve to do remains undone; and that which upon reflexion I abhor, is the very thing which in the hour of tempta-
16 tion I am induced to do. But, if that which I do be contrary to my own judgment and resolu-

17 ποιῶ, σύμφημι τῷ νόμῳ, ὅτι καλός. Νυνὶ δὲ
 οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ οἰκοῦ-
 18 σα ἐν ἐμοὶ ἀμαρτία. Οἶδα γὰρ, ὅτι οὐκ οἰκεῖ
 ἐν ἐμοί, τοῦτ' ἔστιν ἐν τῇ σαρκί μου, ἀγαθόν·
 τὸ γὰρ θέλειν παράκειταιί μοι, τὸ δὲ κατεργά-
 19 ζεσθαι τὸ καλόν, οὐχ εὐρίσκω. Οὐ γὰρ ὁ
 θέλω, ποιῶ ἀγαθόν· ἀλλ' ὁ οὐ θέλω κακόν,
 20 τοῦτο πράσσω. Εἰ δὲ ὁ οὐ θέλω ἐγὼ, τοῦτο
 ποιῶ, οὐκέτι ἐγὼ κατεργάζομαι αὐτὸ, ἀλλ' ἡ
 21 οἰκοῦσα ἐν ἐμοὶ ἀμαρτία. Εὐρίσκω ἄρα τὸν
 νόμον τῷ θέλοντι ἐμοὶ ποιεῖν τὸ καλόν, ὅτι ἐμοὶ
 22 τὸ κακὸν παράκειται. Συνήδομαι γὰρ τῷ νό-
 23 μῳ τοῦ Θεοῦ κατὰ τὸν ἔσω ἄνθρωπον· βλέπω δὲ
 ἕτερον νόμον ἐν τοῖς μέλεσί μου ἀντιστρατευό-
 μενον τῷ νόμῳ τοῦ νοός μου, καὶ αἰχμαλωτί-
 ζοντά με τῷ νόμῳ τῆς ἀμαρτίας τῷ ὄντι ἐν
 24 τοῖς μέλεσί μου. Ταλαίπωρος ἐγὼ ἄνθρωπος !

tion, I hereby acknowledge the excellence and
17 justice of the law. So that it is not I, that is to
say, my rational mind, who am the primary agent
in these transgressions, but the corrupt and sensu-
al propensities which predominate over me.
18 For I am convinced that in me, that is, in my
propensities and appetites, there dwelleth no-
thing that is good ; because to resolve upon what
is good is easy for me, but I find that I have no
moral power to perform that which I have re-
19 solved. Such then, is my state : the good
that I resolve to do, I do not ; and the evil
which my reason and conscience condemn, that
20 I do : so that, my actions being thus contrary to
the decisions of my judgment, it is evident that
the origin of the evil is to be found, not in my
reasoning faculties, but in the sinful appetites of
my fallen nature.
21 I find then this to be the law of my nature,
that while I desire and resolve to do that which
is good, evil perpetually presents itself for my
22 acceptance. For my inner man (my reason and
23 conscience) approves of the law of God ; but at
the same time I feel another influence acting
by my carnal propensities, warring against the
dictates of my reason, and bringing me into sub-
24 jection to itself. O wretched man that I am, to

τίς με ρύσεται ἐκ τοῦ σώματος τοῦ θανάτου
 25 τούτου; Εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χρισ-
 τοῦ τοῦ κυρίου ἡμῶν! Ἄρα οὖν αὐτὸς ἐγὼ τῷ
 μὲν νοῖ δουλεύω νόμῳ Θεοῦ· τῇ δὲ σαρκί, νόμῳ
 ἁμαρτίας.

Κεφ. η'. 1. Οὐδὲν ἄρα νῦν κατάκριμα τοῖς ἐν Χρισ-
 τῷ Ἰησοῦ [[μὴ κατὰ σάρκα περιπατοῦσιν, ἀλ-
 2 λὰ κατὰ πνεῦμα]]. Ὁ γὰρ νόμος τοῦ πνεύ-
 ματος τῆς ζωῆς ἐν Χριστῷ Ἰησοῦ, ἠλευθέρωσέ
 με ἀπὸ τοῦ νόμου τῆς ἁμαρτίας καὶ τοῦ θανά-
 3 του. Τὸ γὰρ ἀδύνατον τοῦ νόμου, ἐν ᾧ ἡσθέ-
 νει διὰ τῆς σαρκὸς, ὁ Θεὸς τὸν ἑαυτοῦ υἱὸν πέμ-

ζ, 25. Εὐχαριστῶ τῷ Θεῷ—Alīi: Χάρις δὲ τῷ Θεῷ (Ex c. vi.
 17.) Alīi: Ἡ χάρις τοῦ Θεοῦ.

whom shall I look for deliverance from the influence which this mortal corrupt body has over
25 the better affections of my mind? Such was, indeed, my despairing cry; but now I can thank God for the sure hope of deliverance through Jesus Christ our Lord. So then I, the same individual, do as far as my reason is concerned, submit myself to the law of God; while my appetites and propensities remain enslaved to sin.

Ch. VIII. 1. HAVING thus, by a true representation of the state of a conscientious man striving against sin in his own strength, shewn the utter impossibility of justification by the works of the law; I now return to the other general assertion which I made (Ch. vii. 6.), namely, that there is now no condemnation to those who being united to Christ in baptism, live thenceforth, not according to the dictates of their own lusts, but under the gracious influences of the Holy Spirit. For the influence of the Spirit, by whose regenerating power at my baptism I entered upon a new life, has freed me from the dominion and victorious power of sin,
3 and from its consequence, eternal death. And that which the law could not effect, all justification through it being rendered hopeless through

- ψας ἐν ὁμοιώματι σαρκὸς ἁμαρτίας, καὶ περὶ
 ἁμαρτίας, κατέκρινε τὴν ἁμαρτίαν ἐν τῇ σαρκί·
 4 ἵνα τὸ δικαίωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν,
 τοῖς μὴ κατὰ σάρκα περιπατοῦσιν ἀλλὰ κατὰ
 5 πνεῦμα. Οἱ γὰρ κατὰ σάρκα ὄντες, τὰ τῆς
 σαρκὸς φρονοῦσιν· οἱ δὲ κατὰ πνεῦμα, τὰ τοῦ
 6 πνεύματος. Τὸ γὰρ φρόνημα τῆς σαρκὸς,
 θάνατος· τὸ δὲ φρόνημα τοῦ πνεύματος, ζωὴ
 7 καὶ εἰρήνη. Διότι τὸ φρόνημα τῆς σαρκὸς,
 ἔχθρα εἰς Θεόν· τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑ-
 8 ποτάσσεται, οὐδὲ γὰρ δύναται· οἱ δὲ ἐν σαρκὶ
 ὄντες, Θεῷ ἀρέσαι οὐ δύνανται.
 9 Ὑμεῖς δὲ οὐκ ἐστὲ ἐν σαρκί, ἀλλ' ἐν πνεύ-
 ματι, εἴπερ πνεῦμα Θεοῦ οἰκεῖ ἐν ὑμῖν. Εἰ δέ

- the disobedience of our appetites, this God has himself effected : for, sending his Son in the likeness of that flesh which had offended, and as an atonement for its offences, He executed upon him and his human body the penalty due to sin ;
- 4 in order that the obedience required by the law might be fulfilled in us, who walk not according to the impulses of the flesh, but according to
- 5 the dictates of the Spirit. For those who act upon natural principles, and in their own strength, do in the end yield to their natural propensities to sin ; while those who seek the assistance of the Spirit, have their wills, and consequently
- 6 their actions, conformed to his dictates. For the impulses of the flesh lead to eternal misery, while the influences of the Spirit lead to eternal hap-
- 7 piness. And this is the case, because the carnal propensities are hostile to God ; for neither are they subject to God's law, nor can they become conformable to it by any process of amelioration
- 8 that takes place in this life : so that they who act under the guidance of their natural propensities, cannot by any possibility please God.
- 9 This however, my brethren, is not your case, for you are walking not according to the flesh, but according to the Spirit ; if, indeed, the Spirit of God has his residence in your hearts. And

τις πνεῦμα Χριστοῦ οὐκ ἔχει, οὗτος οὐκ ἔστιν
 10 αὐτοῦ. Εἰ δὲ Χριστὸς ἐν ὑμῖν, τὸ μὲν σῶμα
 νεκρὸν δι' ἁμαρτίαν· τὸ δὲ πνεῦμα ζωὴ διὰ δι-
 11 καιοσύνην. Εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος
 Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν, ὁ ἐγείρας τὸν
 Χριστὸν ἐκ νεκρῶν, ζωοποιήσκει καὶ τὰ θνητὰ σώ-
 ματα ὑμῶν, διὰ τὸ ἐνοικοῦν αὐτοῦ πνεῦμα ἐν
 ὑμῖν.

12 Ἄρα οὖν, ἀδελφοί, ὀφειλέται ἐσμέν οὐ τῇ
 13 σαρκί, τοῦ κατὰ σάρκα ζῆν. Εἰ γὰρ κατὰ

ή, 11. τὸ ἐνοικοῦν αὐτοῦ πνεῦμα—τοῦ ἐνοικοῦντος αὐτοῦ πνεύματος.

- be well assured, that if any man have not the Spirit of God, manifesting its residence in him by the fruits of the Spirit, that man is not a member of Christ's body, nor has he any interest in the benefits which through Christ are dispensed to all the members of his spiritual church.
- 10 But if Christ be in you, influencing your hearts by his Holy Spirit, then though the body must submit to death on account of sin, yet the soul shall continue to live in hope and joy, through the actual righteousness with which it has been
- 11 imbued by the Spirit. And if the Spirit which proceedeth from the Father, and by which He raised up Jesus from the dead, dwell in you, then, after the intermediate state to which I have alluded, God will vivify your mortal bodies also, by that same Spirit which now resides and acts within you.
- 12 Seeing, therefore, that we are no longer under the dominion of the flesh, but under that of the Spirit; this very definition of our Christian state shews that we are under an obligation, no longer to live according to the dictates of those sinful propensities from whose predominant influence we have been delivered; but according to the dictates of that Holy Spirit
- 13 by which we have been delivered. Know then,

σάρκα ζῆτε, μέλλετε ἀποθνήσκειν· εἰ δὲ πνεύ-
 ματι τὰς πράξεις τοῦ σώματος θανατοῦτε, ζή-
 14 σεσθε. Ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται,
 15 οὗτοί εἰσιν υἱοὶ Θεοῦ. Οὐ γὰρ ἐλάβετε πνεῦ-
 μα δουλείας πάλιν εἰς φόβον, ἀλλ' ἐλάβετε
 πνεῦμα υἰοθεσίας, ἐν ᾧ κρᾶζομεν Ἀββᾶ, ὁ
 16 πατήρ! Αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ
 17 πνεύματι ἡμῶν, ὅτι ἐσμὲν τέκνα Θεοῦ. Εἰ δὲ
 τέκνα, καὶ κληρονόμοι· κληρονόμοι μὲν Θεοῦ,

ή, 13. τοῦ σώματος—Alii: τῆς σαρκός.

- that if ye live according to the lusts of the flesh, ye must perish everlastingly ; but if by the Spirit ye are enabled to resist and mortify these lusts,
- 14 then shall ye live in eternal blessedness. For those who are led by the Spirit of God are
- 15 alone to be accounted children of God. And such are ye, for the Spirit which as Christians you now obey is not one of renewed bondage and servile fear. But on the contrary ye have received the Spirit of adoption, under which, feeling that God is to you a reconciled Father in Christ Jesus ; and being enabled to contemplate his law and perfections, with the dispositions of grateful and obedient children, you are enabled to exclaim in humble confidence, Abba, Father !
- 16 And the Spirit of God, by producing these filial dispositions towards Him, proves to us and gives us the assurance that we are children of God.
- 17 Nor can we suppose that this intimate union with God is limited to our existence upon earth : if we are now children of God, we shall be inheritors of the kingdom of God in heaven, heirs of God, and joint-heirs with Christ, who said expressly (John xiv. 3.), ‘ I go to prepare a place for you, that where I am there ye may be also.’ And this inheritance we shall obtain, if walking with patient submission in the footsteps of our

συγκληρονόμοι δὲ Χριστοῦ· εἶπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν.

- 18 Λογίζομαι γὰρ, ὅτι οὐκ ἄξια τὰ παθήματα τοῦ νῦν καιροῦ πρὸς τὴν μέλλουσαν δόξαν
- 19 ἀποκαλυφθῆναι εἰς ἡμᾶς. Ἡ γὰρ ἀποκαρδοκία τῆς κτίσεως τὴν ἀποκάλυψιν τῶν υἱῶν
- 20 τοῦ Θεοῦ ἀπεκδέχεται. Τῇ γὰρ ματαιότητι ἡ κτίσις ὑπετάγη, (οὐχ ἑκοῦσα, ἀλλὰ διὰ τὸν
- 21 ὑποτάξαντα,) ἐπ' ἐλπίδι, ὅτι καὶ αὐτὴ ἡ κτίσις ἐλευθερωθήσεται ἀπὸ τῆς δουλείας τῆς φθορᾶς εἰς τὴν ἐλευθερίαν τῆς δόξης τῶν τέκνων
- 22 τοῦ Θεοῦ. Οἶδαμεν γὰρ, ὅτι πᾶσα ἡ κτίσις συστενάζει καὶ συνωδίνει ἄχρι τοῦ νῦν. Οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ τὴν ἀπαρχὴν τοῦ πνεύματος ἔχοντες, καὶ ἡμεῖς αὐτοὶ ἐν ἑαυτοῖς

suffering Master, we bear with patience the trials to which we are exposed, in the hope that by them we shall be rendered more meet for the enjoyment of our glorious inheritance. (2 Cor. iv. 17.)

- 18 For I reckon that these trials, however severe they may be, are not worthy to be compared with the glory and blessedness which shall be revealed
19 to us hereafter. And the earnest expectation of mankind, even of those who possess not the clear light of revelation, longs for this blessed immortality which shall be revealed to, and bestowed
20 upon, the sons of God. For all mankind are subject to suffering and mortality, not on account of any voluntary act of their own, but on account of their connexion with Adam, by whose transgression ‘sin entered into the world, and death
21 by sin;’ (Rom. v. 12.) yet with an indistinct hope that human nature generally shall be delivered from the bondage of corruption, and admitted to the glorious freedom which is the se-
22 cure inheritance of the children of God. For we know that human nature has always, from the fall down to the present moment, groaned under
23 a sense of weakness and suffering : nay, even we, who have received the first fruits of the Spirit, groan inwardly from the same cause, while we

στενάζομεν, υἰοθεσίαν ἀπεκδεχόμενοι, τὴν ἀπο-
 24 λύτρωσιν τοῦ σώματος ἡμῶν. Τῇ γὰρ ἐλπίδι
 ἐσώθημεν. Ἐλπίς δὲ βλεπομένη, οὐκ ἔστιν ἐλ-
 25 πίς· ὃ γὰρ βλέπει τίς, τί καὶ ἐλπίζει; Εἰ δὲ
 ὃ οὐ βλέπομεν, ἐλπίζομεν, δι' ὑπομονῆς ἀπεκ-
 δεχόμεθα.

26 Ὡσαύτως δὲ καὶ τὸ πνεῦμα συναντιλαμβά-
 νεται ταῖς ἀσθενείαις ἡμῶν· τὸ γὰρ τί προσευ-
 ξάμεθα καθὸ δεῖ, οὐκ οἶδαμεν, ἀλλ' αὐτὸ τὸ
 πνεῦμα ὑπερεντυγχάνει ὑπὲρ ἡμῶν στεναγμοῖς
 27 ἀλαλήτοις. Ὁ δὲ ἐρευνῶν τὰς καρδίας, οἶδε
 τί τὸ φρόνημα τοῦ πνεύματος, ὅτι κατὰ θεὸν
 ἐντυγχάνει ὑπὲρ ἁγίων.

- wait for the completion of our adoption, namely, the deliverance of our bodies from the grave, and for that glorious day when this corruptible shall
24 put on incorruption. For this our final deliverance exists as yet only in hope : but when the object of hope is present and visible, then hope itself can exist no longer ; for how can a man hope for that which he actually experiences.
25 But if we hope for that which we do not yet experience, then do we with patience bear our present state of weakness and corruption, in the hope of the glorious deliverance to be effected hereafter.
- 26 Nor are we supported under afflictions, only by the hope of a future deliverance ; but in addition we have the present aids of the Spirit to assist our infirmities. And this he does especially in prayer : for whereas we know not of ourselves what we ought to pray for, the Spirit by holy suggestions intercedes for us with God, furnishing us with earnest aspirations which per-
27 haps we are unable to clothe in words. But they are not on that account the less intelligible or acceptable to God : for he who searcheth the hearts of men, understands fully the nature and import of these holy suggestions by which the

- 28 Οἶδαμεν δὲ, ὅτι τοῖς ἀγαπῶσι τὸν Θεὸν πάν-
τα συνεργεῖ εἰς ἀγαθὸν, τοῖς κατὰ πρόθεσιν
29 κλητοῖς οὖσιν. Ὅτι οὗς προέγνω, καὶ προώ-
ρισε συμμόρφους τῆς εἰκόνος τοῦ υἱοῦ αὐτοῦ,
εἰς τὸ εἶναι αὐτὸν πρωτότοκον ἐν πολλοῖς ἀδελ-
30 φοῖς. Οὗς δὲ προώρισε, τούτους καὶ ἐκάλεσε·
καὶ οὗς ἐκάλεσε, τούτους καὶ ἐδικαίωσεν· οὗς
δὲ ἐδικαίωσε, τούτους καὶ ἐδόξασε.

Spirit advocates the cause of the saints before God.

- 28 And, as a further support under the trials of this our mortal state, we are assured that all things however distasteful to our natural desires, and however unpromising in appearance, shall by the providence of God be turned to the ultimate advantage of those that love him, of those who according to his good pleasure and determination have heard and accepted the offers of the gospel.
- 29 For those, of whom God foreknows that they will thus accept his offers of mercy and love him, he predestinates to be renewed at the last day in a state of immortality and incorruption, like that in which Christ is now seated at the right hand of God : that He as man should not be alone, but should through all eternity preside as an elder brother over those that have been redeemed through him.
- 30 And the steps by which God carries into effect this gracious determination are these : first, he invites men by the offer of the gospel ; and then, on their acceptance of its promises and submission to its conditions, he acquits them of guilt and admits them to favour and reconciliation with Him ; and those whom he thus acquits upon earth, he finally admits to glory and happiness in heaven.

31 Τί οὖν ἐροῦμεν πρὸς ταῦτα ; Εἰ ὁ Θεὸς ὑ-
 32 πὲρ ἡμῶν, τίς καθ' ἡμῶν ; ὅσγε τοῦ ἰδίου υἱοῦ
 οὐκ ἐφείσατο, ἀλλ' ὑπὲρ ἡμῶν πάντων παρέδω-
 κεν αὐτόν· πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα
 33 ἡμῖν χαρίζεται ; Τίς ἐγκαλέσει κατὰ ἐκλεκ-
 34 τῶν Θεοῦ ; Θεὸς ὁ δικαίων ; Τίς ὁ κατακρί-
 νων ; Χριστὸς ὁ ἀποθανών ; μᾶλλον δὲ καὶ
 ἐγερεθείς ; ὃς καὶ ἔστιν ἐν δεξιᾷ τοῦ Θεοῦ ; ὃς
 35 καὶ ἐντυγχάνει ὑπὲρ ἡμῶν ; Τίς ἡμᾶς χωρίζει
 ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ ; Θλίψις ; ἢ
 στενοχωρία ; ἢ διωγμός ; ἢ λιμός ; ἢ γυμνότης ;
 ἢ κίνδυνος ; ἢ μάχαιρα ; (καθὼς γέγραπται·
 36 ‘ Ὅτι ἕνεκα σοῦ θανατούμεθα ὅλην τὴν ἡμέ-
 37 ραν· ἐλογίσθημεν ὡς πρόβατα σφαγῆς. ’) Ἀλλ’
 ἐν τούτοις πᾶσιν ὑπερνικῶμεν διὰ τοῦ ἀγαπή-
 38 σαντος ἡμᾶς. Πέπεισμαι γὰρ, ὅτι οὔτε θά-
 νατος οὔτε ζῶη, οὔτε ἄγγελοι οὔτε ἀρχαί,
 οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις,

η', 38. οὔτε ἐνεστῶτα οὔτε μέλλοντα, οὔτε δυνάμεις,—οὔτε δυνά-
 μεις, οὔτε ἐνεστῶτα οὔτε μέλλοντα.

31 What then shall we say to all these arguments
of consolation? Since God is on our side, what
32 matters it who or what are opposed to us? Since
He spared not his own Son, but freely gave him
up to die in our stead, how can we doubt that
with him He will freely confer upon us what-
33 ever is necessary to our welfare? What matters
34 it who accuse the elect of God? God himself
acquits and approves of them. What matters it
who condemns them? Christ has died for them;
nay, more than this, he has risen from the dead,
he is seated at the right hand of God, where he
ever lives as their Mediator and Intercessor.
35 What then can separate us from the protecting
love and care of Christ? Can tribulation, or
anguish, or persecution, or famine, or nakedness,
36 or danger, or the sword? For to all these
things are we now exposed; or in the language
of the Psalmist, 'For thy sake we are slain per-
petually, we are like sheep destined for slaugh-
37 ter.' (Ps. xliv. 22.) Nay, over all these things
we are more than conquerors, by the assistance
38 of that Saviour who loveth us. For I am
thoroughly persuaded, that neither life nor death,
nor angels, nor the powers of evil on earth or in
hell, nor the sufferings which we now expe-
rience, nor those which we have reason to ex-

39 οὔτε ὕψωμα οὔτε βάθος, οὔτε τις κτίσις ἑτέρα
 δυνήσεται ἡμᾶς χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ
 Θεοῦ, τῆς ἐν Χριστῷ Ἰησοῦ τῷ κυρίῳ ἡμῶν.

PART III.

Κεφ. 9'. 1. Ἀλήθειαν λέγω, ἐν Χριστῷ· οὐ ψεύδο-
 μαι, (συμμαρτυρούσης μοι τῆς συνειδήσεώς
 2 μου,) ἐν πνεύματι ἀγίῳ· ὅτι λύπη μοι ἐστὶ
 μεγάλη, καὶ ἀδιάλειπτος ὁδύνη τῇ καρδίᾳ μου.
 + 3 Ὁ ὑχόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ
 τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου, τῶν συγ-
 4 γενῶν μου κατὰ σάρκα· οἵτινές εἰσιν Ἰσραηλ-

39 pect, nor elevation, nor depression, nor any other created thing, can thwart the determination of the Creator, and separate us from the love of God, which we enjoy through our union with Jesus Christ our Lord.

PART III.

The Salvation of Believing Gentiles, and the Condemnation of Unbelieving Jews, consistent with the Law, the Prophets, and the past experience of the Jewish Nation.

Ch. IX. 1. WHEN I turn from the consideration of these blessings which we enjoy as Christians, to view the unhappy state of my Jewish brethren, I declare truly as before Christ, I lie not as before the Holy Ghost, my conscience
 2 testifying to the truth of my declaration ; that for them and their lost estate, I feel great and
 3 incessant sorrow. Were it, indeed, of any avail, I could pray that I myself were separated from Christ, if thereby my brethren according to the flesh could be admitted to the blessings forfeited
 4 by me. And this grief for their present state, and anxious desire for their salvation, are still more

ἴται, ὧν ἡ υἰοθεσία καὶ ἡ δόξα, καὶ αἱ διαθη-
και καὶ ἡ νομοθεσία, καὶ ἡ λατρεία καὶ αἱ
5 ἐπαγγελίαι, ὧν οἱ πατέρες, καὶ ἐξ ὧν ὁ Χρισ-
τὸς τὸ κατὰ σάρκα, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλο-
γητὸς εἰς τοὺς αἰῶνας ! Ἀμήν.

6 Οὐχ οἷον δὲ, ὅτι ἐπέπετρεν ὁ λόγος τοῦ
Θεοῦ. Οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ, οὗτοι
7 Ἰσραήλ· οὐδ' ὅτι εἰσὶ σπέρμα Ἀβραάμ, πάν-
τες τέκνα, ἀλλ'· ' ἐν Ἰσαὰκ κληθήσεται σοι
8 σπέρμα,' τοῦτ' ἔστιν, οὐ τὰ τέκνα τῆς σαρκὸς,
ταῦτα τέκνα τοῦ Θεοῦ· ἀλλὰ τὰ τέκνα τῆς

- excited when I consider that they are Israelites, that they have been nationally adopted as the children of God, that his presence among them has been marked by a visible glory, that to them were committed the covenants, and the law, and
- 5 the ritual, and the promises : that theirs are the fathers to whom those promises were first addressed ; and that of them as to his human nature is sprung the Christ in whom they are accomplished, who is at the same time in his super-human nature, God blessed for ever, Amen.
- 6 Yet, much as I grieve for the sin and misery of my brethren the Jews, I do not conclude that the word of God respecting them has failed of completion. I know, indeed, that promises of perpetual mercy were made to Israel ; but, then, all who are naturally descended from Israel are not therefore to be considered as heirs of Israel :
- 7 nor are all the natural descendants of Abraham, to be considered as inheritors of the promises made to that patriarch. For we must remember - that, at the very first, a limitation was made,
- 8 when God excluding Ishmael said, ‘ In Isaac shall thy seed be called ’ (Gen. xxi. 12.) ; which of itself proves that the privilege of being considered as the children of God does not extend to all the natural descendants of Abraham ; but

- 9 ἑπαγγελίας, λογίζεται εἰς σπέρμα. Ἐπαγγελίας γὰρ ὁ λόγος οὗτος· Ἐκ τὸν καιρὸν τοῦτον ἐλεύσομαι, καὶ ἔσται τῇ Σάρρᾳ υἱός·
- 10 Οὐ μόνον δὲ, ἀλλὰ καὶ Ῥεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα, Ἰσαὰκ τοῦ πατρὸς ἡμῶν. Μήπω γὰρ γεννηθέντων, μηδὲ πραξάντων τὸ ἀγαθὸν ἢ κακόν, (ἵνα ἡ κατ' ἐκλογὴν πρόθεσις τοῦ Θεοῦ μείνη, οὐκ ἐξ ἔργων, ἀλλ' ἐκ τοῦ καλοῦντος,)
- 12 ἐρρήθη αὐτῇ· Ὅτι ὁ μείζων δουλεύσει τῷ ἑλάσσονι· καθὼς γέγραπται· Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαὺ ἐμίσησα·
- 14 Τί οὖν ἐροῦμεν; μὴ ἀδικία παρὰ τῷ Θεῷ;
- 15 Μὴ γένοιτο. Τῷ γὰρ Μωϋσῇ λέγει· Ἐλέησω ὃν ἂν ἐλεῶ, καὶ οἰκτειρήσω ὃν ἂν οἰκτείρω.

V, 11, πρόθεσις τοῦ Θεοῦ—τοῦ Θεοῦ πρόθεσις.

- the children born according to the promise, are
9 alone accounted as the true seed. Now the
promise was this, ‘at this period next year I will
revisit thee, and Sarah shall bear a child. (Gen.
10 xvii. 21. xviii. 10.) Nor was this the only in-
stance of limitation. For when Rebecca was
pregnant of two children by one father, name-
11 ly Isaac, and when the children were yet un-
born, and had done neither good nor evil; in
order that the determination of God respecting
election might evidently rest, not upon the me-
rits of those that were chosen, but upon the so-
12 vereignty of him who chose; therefore was it
said unto her, ‘The elder shall serve the young-
er. (Gen. xxv. 23.) Which prophecy has been
fully accomplished in the history of their de-
13 scendants, according to the saying of God by
the Prophet, ‘Jacob have I loved, but Esau
have I hated.’ (Mal. i. 2, 3.)
- 14 What then, shall we say that God acts un-
justly in making such election? Far be it from
us to draw so false and impious a conclusion.
- 15 Nay, God exercises his sovereign will, not only
in the election of nations and families, but of in-
dividuals also. For He saith to Moses, ‘I will
shew peculiar marks of grace and favour to those
whom I *will* thus to prefer:’ (Exod. xxxiii. 19.)

- 16 "Αρα οὖν οὐ τοῦ θέλοντος, οὐδὲ τοῦ τρέχοντος,
 17 ἀλλὰ τοῦ ἐλεοῦντος Θεοῦ. Λέγει γὰρ ἡ γρα-
 φὴ τῷ Φαράω· "Οτι εἰς αὐτὸ τοῦτο ἐξήγειρά
 σε, ὅπως ἐνδείξωμαι ἐν σοὶ τὴν δύναμίν μου, καὶ
 ὅπως διαγγελῇ τὸ ὄνομά μου ἐν πάσῃ τῇ γῇ·'
 18 "Αρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύ-
 νει.
 19 Ἐρεῖς οὖν μοι· Τί ἔστι μέμφεται; τῷ γὰρ
 20 βουλήματι αὐτοῦ τίς ἀνθέστηκε; Μενουγγε, ὦ
 ἄνθρωπε! σὺ τίς εἶ, ὁ ἀνταποκρινόμενος τῷ
 Θεῷ; Μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι· Τί
 21 με ἐποίησας οὕτως; Ἡ οὐκ ἔχει ἐξουσίαν ὁ
 κεραμεὺς τοῦ πηλοῦ, ἐκ τοῦ αὐτοῦ φυζάματος

9', 19. τῷ γὰρ βουλήματι—τῷ βουλήματι.

- 16 Such preference, therefore, is to be attributed,
not to the will or effort of the individual favour-
17 ed, but simply to the will of God. And as
among good men God chooses to distinguish
some, as Moses, with peculiar marks of favour ;
so among bad men he chooses some to be pe-
culiarly monuments of his vengeance. Thus
God said to Pharaoh, ‘ For this purpose have I
restored thee that I might shew my power in
punishing the obstinacy of thy sin ; and that
thereby the glory of my name might be celebrat-
ed throughout all the earth.’ (Exod. ix. 16.)
- 18 So that we see God chooses among his servants,
whom he will especially favour ; and among his
enemies whom he will give up to the hardness of
their own hearts.
- 19 But an objector to this doctrine may say, Why
then does God blame his creatures ? Who can
20 resist His will ? Nay, but, O man, consider how
great is the folly and wickedness, of arguing
against the power and rights of the Almighty
Creator : shall the thing formed say to him that
formed it, why hast thou made me thus ? (Is. xlv.
21 9.) Hath a potter full right and power over
his clay, (Jer. xviii. 6.) to make from the same
mass, vessels either for honourable or dishonour-
able purposes ; and hath not God an equal right

ποῖῃσαι ὃ μὲν εἰς τιμὴν σκεῦος, ὃ δὲ εἰς ἀτι-
 22 μίαν; Εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι τὴν ὀρ-
 γήν, καὶ γνωρίσαι τὸ δυνατόν αὐτοῦ, ἤνεγκεν ἐν
 πολλῇ μακροθυμίᾳ σκεύη ὀργῆς κατηρτισμένα
 23 εἰς ἀπώλειαν· καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς
 δόξης αὐτοῦ ἐπὶ σκεύη ἐλέους, ἃ προητοίμασεν
 24 εἰς δόξαν· οὓς καὶ ἐκάλεσεν ἡμᾶς, οὐ μόνον ἐξ
 25 Ἰουδαίων, ἀλλὰ καὶ ἐξ ἐθνῶν· ὡς καὶ ἐν τῷ
 Ὡσηὲ λέγει· ‘ Καλέσω τὸν οὐ λαόν μου, λαόν
 μου· καὶ τὴν οὐκ ἡγαπημένην, ἡγαπημένην.
 26 Καὶ ἔσται, ἐν τῷ τόπῳ οὗ ἐρρήθη αὐτοῖς· Οὐ
 λαός μου ὑμεῖς, ἐκεῖ κληθήσονται υἱοὶ Θεοῦ
 27 ζῶντος.’ Ἡσαΐας δὲ κρᾶζει ὑπὲρ τοῦ Ἰσραήλ·

and power to choose among his creatures, all equally undeserving, one race whom he will especially honour and favour, while he leaves others in the dishonour which they have brought upon
22 themselves? And what injustice is there, if God, though determined at last to exhibit his anger and make known his power upon impenitent sinners, has borne, and yet bears with much patience the vessels of wrath fitted by their own
23 sinfulness for destruction : and determines also, finally to make known the riches of his glory to the objects of his favour, whom by his Spirit he has prepared for the reception of this dignity ;
24 to us, namely, whom He hath invited by the preaching of the gospel, not only from among the Jews, but also from among the Gentiles?
25 And this right on the part of God to exclude the Jewish nation from his favour for a time ; and the fact that the great mass of the Jews may forfeit it, appears from what God says by the Prophet Hosea, ‘ That which was not my people, I will make to be my people ; and her that was
26 not beloved, I will cause to be beloved : and it shall come to pass that in the place where it was said unto them, ye are not my people, there shall they be called the people of God.’ (Hos. ii. 23.
27 i. 10.) Isaiah also exclaims respecting Israel,

- ‘ Ἐὰν ἦ ὁ ἀριθμὸς τῶν υἱῶν Ἰσραὴλ ὡς ἡ ἄμμος
 τῆς θαλάσσης, τὸ κατάλειμμα σωθήσεται !
 28 Λόγον γὰρ συντελῶν καὶ συντέμνων ἐν δικαιο-
 σύνη· ὅτι λόγον συντετμημένον ποιήσει κύριος ἐπὶ
 29 τῆς γῆς.’ Καὶ καθὼς προεῖρηκεν Ἡσαΐας·
 ‘ Εἰ μὴ κύριος σαβαὼθ ἐγκατέλιπεν ἡμῖν σπέρ-
 μα, ὡς Σόδομα ἂν ἐγενήθημεν, καὶ ὡς Γόμορ-
 ρα ἂν ὠμοιώθημεν.’
 30 Τί οὖν ἐροῦμεν ; Ὅτι ἔθνη τὰ μὴ διώκοντα
 δικαιοσύνην, κατέλαβε δικαιοσύνην, δικαιοσύνην
 31 δὲ τὴν ἐκ πίστεως· Ἰσραὴλ δὲ διώκων νόμον
 δικαιοσύνης, εἰς νόμον δικαιοσύνης οὐκ ἔφθασε.
 32 Διατί ; Ὅτι οὐκ ἐκ πίστεως, ἀλλ’ ὡς ἐξ ἔργων
 νόμου. Προσέκοψαν γὰρ τῷ λίθῳ τοῦ προ-
 33 σκόμματος, καθὼς γέγραπται· ‘ Ἰδοὺ, τίθημι ἐν
 Σιών λίθον προσκόμματος, καὶ πέτρην σκανδά-
 λου· καὶ πᾶς ὁ πιστεύων ἐπ’ αὐτῷ, οὐ καται-
 σχυνθήσεται.’

‘ Although the number of the children of Israel
be as the sand of the sea, a remnant only shall
28 be saved. For God will execute and speedily
accomplish his decree in righteousness, and will
make his sentence to be summarily executed
29 upon the land.’ (Is. x. 22, 23.) And this con-
demnation of the Jews is confirmed by what Isaiah
says elsewhere, ‘ Had not the Lord of Hosts left
us a seed, we should have been as Sodom and as
Gomorrah.’ (Is. i. 9.)

30 What then shall we conclude from all this ?
That the Gentiles who were formerly indifferent
as to their acquittal before God, have obtained
acquittal, and that by the instrumentality of
31 faith : while Israel, who have been solicitous
about a system from which they expected ac-
quittal, have failed to obtain an interest in that
system, whereby alone it could really be procur-
32 ed. And why have they failed ? Because they
sought acquittal, not by the action of faith, but
by the merit of legal obedience. For they stum-
bled at that principle which God foretold should
be a stumbling-block to their pride, saying in
33 Isaiah, ‘ Behold I lay in Sion a stone of stum-
bling, a rock of offence ; and whosoever believeth
in him shall never have reason to be ashamed of
his trust.’ (Is. viii. 14. xxviii. 16.)

Κεφ. ι'. 1. Ἀδελφοί, ἡ μὲν εὐδοκία τῆς ἐμῆς καρ-
 2 δίας, καὶ ἡ δέησις ἥ πρὸς τὸν Θεόν, ὑπὲρ αὐτῶν
 3 (ἐστίν) εἰς σωτηρίαν. Μαρτυρῶ γὰρ αὐτοῖς,
 4 ὅτι ζῆλον Θεοῦ ἔχουσιν, ἀλλ' οὐ κατ' ἐπίγνωσιν.
 5 Ἀγνοοῦντες γὰρ τὴν τοῦ Θεοῦ δικαιοσύνην, καὶ
 6 τὴν ἰδίαν δικαιοσύνην ζητοῦντες στήσαι, τῇ δι-
 7 καιοσύνῃ τοῦ Θεοῦ οὐχ ὑπετάγησαν. Τέλος
 8 γὰρ νόμου Χριστὸς, εἰς δικαιοσύνην παντὶ τῷ
 9 πιστεύοντι. Μωϋσῆς γὰρ γράφει τὴν δικαιο-
 10 σύνην τὴν ἐκ τοῦ νόμου· "Ὅτι ὁ ποιήσας αὐτὰ
 11 ἄνθρωπος, ζήσεται ἐν αὐτοῖς." Ἡ δὲ ἐκ πίς-
 12 τέως δικαιοσύνη οὕτω λέγει· "Μὴ εἴπῃς ἐν τῇ

ε. 1. αὐτῶν—τοῦ Ἰσραήλ. 3. ἰδίαν δικαιοσύνην—*Alii*, ἰδίαν.

Ch. X. 1. BRETHREN, the earnest desire of my heart, and the subject of my prayer to God for
2 Israel, is that they may be saved. For I bear them witness that they have a zeal for the maintenance of God's law, but without any clear know-
3 ledge of its real nature and use. For being ignorant that justification must originate in the divine grace, and seeking to attain it by the merit of their own works, they have not submitted themselves to that system which offers justifica-
4 tion as a gratuity from God to man. And it is clear that even before the revelation of the gospel, they were totally wrong in looking for acquittal upon the ground of their own merit ; because Christ was all along the ultimate object to which the law pointed, as the fulfiller of its typical ceremonies, by procuring salvation for every
5 one that believeth. Thus Moses, when describing such a justification as could be attained by the law, says merely that ' the man who performs these commandments shall live by them,' (Lev. xviii. 5.) that is, shall enjoy a long life of happi-
6 ness in the promised land. Whereas the doctrine of justification by faith speaks thus : Now think not that we have far to seek for its declaration ; that we need ' ascend to heaven' to bring down

- καρδία σου· Τίς ἀναβήσεται εἰς τὸν οὐρανόν;'
 7 τοῦτ' ἔστι Χριστὸν καταγαγεῖν. "Ἡ· 'Τίς
 καταβήσεται εἰς τὴν ἄβυσσον;'
 8 τοῦτ' ἔστι Χριστὸν ἐκ νεκρῶν ἀναγαγεῖν. 'Ἀλλὰ τί λέ-
 γει; 'Εγγύς σου τὸ ῥῆμά ἐστιν, ἐν τῷ στό-
 ματί σου καὶ ἐν τῇ καρδίᾳ σου.' Τοῦτ' ἔστι
 9 τὸ ῥῆμα τῆς πίστεως ὃ κηρύσσομεν. "Οτι, ἐὰν
 ὁμολογήσῃς ἐν τῷ στόματί σου κύριον Ἰησοῦν,
 καὶ πιστεύσῃς ἐν τῇ καρδίᾳ σου, ὅτι ὁ Θεὸς αὐ-
 10 τὸν ἤγειρεν ἐκ νεκρῶν, σωθήσῃ. (Καρδία γὰρ
 πιστεύεται εἰς δικαιοσύνην· στόματι δὲ ὁμολο-
 11 γεῖται εἰς σωτηρίαν.) Λέγει γὰρ ἡ γραφή·
 ' Πᾶς ὁ πιστεύων ἐπ' αὐτῷ, οὐ κατασχυνθήσε-
 12 ται.' Οὐ γάρ ἐστι διαστολὴ Ἰουδαίου τε καὶ
 "Ελληνος· ὁ γὰρ αὐτὸς κύριος πάντων, πλουτῶν
 13 εἰς πάντας τοὺς ἐπικαλουμένους αὐτόν. ' Πᾶς
 γὰρ ὅς ἂν ἐπικαλέσῃται τὸ ὄνομα κυρίου, σω-
 14 θήσεται.' Πῶς οὖν ἐπικαλέσονται, εἰς ὃν οὐκ

7 Christ to solve the difficulty, or ‘descend’ in or-
8 der to seek him ‘among departed spirits.’ But
what saith it? ‘Its declaration,’ to use again
the words of Moses, ‘is nigh thee, even in thy
heart and in thy mouth,’ (Deut. xxx. 12–14.)
namely, the doctrine of faith which we pro-
9 claim. It saith, that if thou shalt confess with thy
mouth that Jesus is Lord, and shall at the same
time believe in thine heart that God raised him
10 from the dead, thou shalt be saved. For with
the heart man believes, so as by the instrument-
ality of faith to attain justification; and with the
mouth he makes that solemn profession of his
faith at baptism, whereby he is admitted to union
with Christ, and so into a state of salvation.
11 For the scripture which I have before quoted
saith, ‘whosoever believeth in him shall not be
12 ashamed:’ (Is. xxviii. 16.) in which text I
would have you to observe the full force of the
word *whosoever*; for in the matter of salvation
there is no distinction made between Jew and
Gentile, the same God being Lord over them
all, abundant in mercy to all that sincerely call
13 upon Him; as it is said by the Prophet, ‘*who-*
soever will call upon the name of the Lord shall
14 be saved.’ (Joel ii. 32.) Since then God thus

- ἐπίστευσαν; πῶς δὲ πιστεύουσιν, οὐ οὐκ ἤκουσαν; πῶς δὲ ἀκούσουσι χωρὶς κηρύσσοντος;
- 15 πῶς δὲ κηρύξουσιν, εἰ μὴ ἀποσταλῶσι; καθὼς γέγραπται· ‘Ὡς ὥραῖοι οἱ πόδες τῶν εὐαγγελιζομένων εἰρήνην, τῶν εὐαγγελιζομένων τὰ ἀγαθὰ!’
- 16 ‘Ἀλλ’ οὐ πάντες ὑπήκουσαν τῷ εὐαγγελίῳ. Ἡσαΐας γὰρ λέγει· ‘Κύριε, τίς ἐπίστευσε τῇ
- 17 ἀκοῇ ἡμῶν;’ Ἄρα ἡ πίστις ἐξ ἀκοῆς· ἡ δὲ
- 18 ἀκοὴ διὰ ῥήματος Θεοῦ. Ἀλλὰ λέγω· Μὴ οὐκ ἤκουσαν; Μενοῦνγε ‘εἰς πᾶσαν τὴν γῆν

- offers salvation by Christ equally to Jew and Gentile, why are ye, my Jewish brethren, jealous of my labours for the conversion of the heathen? For, referring to the text which I have thus quoted, how can they call upon one in whom they have not believed? And how can they believe in one of whom they have not heard? And how can they hear unless some
- 15 one proclaim to them the gospel? And how can they proclaim the gospel unless they be commissioned for that purpose? And of those who are charged with this commission we may justly say as Isaiah did by the spirit of prophecy, ‘How beautiful are the feet of those who bring glad tidings of peace, who proclaim good things!’ (Is. lii. 7.)
- 16 Yet however desirable and lovely the message of salvation may be, all have not accepted and obeyed it. Isaiah foresaw this when he said, ‘Lord, who hath believed our teaching?’ (Is.
- 17 liii. 1.) So that here also you may perceive that faith is described as dependent upon teaching, and that teaching is in obedience to a divine
- 18 command. I ask then, has not this teaching been actually offered to the world; have not all heard the messengers of the gospel? Yes, truly; and I may say with the Psalmist, ‘Their

ἐξῆλθεν ὁ φθόγγος αὐτῶν, καὶ εἰς τὰ πέρατα
 19 τῆς οἰκουμένης τὰ ῥήματα αὐτῶν.' Ἀλλὰ
 λέγω· Μὴ Ἰσραὴλ οὐκ ἔγνω; Πρῶτος Μωϋ-
 σῆς λέγει· 'Ἐγὼ παραζηλώσω ὑμᾶς ἐπ' οὐκ
 20 ἔθνει, ἐπὶ ἔθνει ἀσυνέτῳ παροργιστῶ ὑμᾶς.' Ἡσα-
 ῖας δὲ ἀποτολμᾷ καὶ λέγει· 'Εὗρέθην τοῖς ἐμὲ
 μὴ ζητοῦσιν, ἐμφανὲς ἐγενόμην τοῖς ἐμὲ μὴ
 21 ἐπερωτῶσι.' Πρὸς δὲ τὸν Ἰσραὴλ λέγει· '"Ο-
 λην τὴν ἡμέραν ἐξεπέτασα τὰς χεῖράς μου πρὸς
 λαὸν ἀπειθοῦντα καὶ ἀντιλέγοντα.'

Κεφ. ια'. 1. Λέγω οὖν· Μὴ ἀπάσατο ὁ Θεὸς τὸν
 λαὸν αὐτοῦ; Μὴ γένοιτο· καὶ γὰρ ἐγὼ Ἰσ-
 ραηλῆτις εἰμὶ, ἐκ σπέρματος Ἀβραὰμ, φυλῆς
 Βενιαμίν. Οὐκ ἀπάσατο ὁ Θεὸς τὸν λαὸν αὐ-
 τοῦ, ὃν προέγνω. Ἡ οὐκ οἶδατε ἐν Ἠλίᾳ τί
 λέγει ἡ γραφή; ὡς ἐντυγχάνει τῷ Θεῷ κατὰ
 3 τοῦ Ἰσραὴλ. 'Κύριε, τοὺς προφῆτας σου ἀ-

ι', 19. Ἰσραὴλ οὐκ ἔγνω;—οὐκ ἔγνω Ἰσραὴλ;—ια', 2. Ἰσραὴλ—
 Ἰσραὴλ, λέγων

voice hath reached throughout all the earth, and their precepts to the boundaries of the inhabited world.' (Ps. xix. 5.) Again I ask, did not Israel know that the offer of salvation would thus be made to all mankind? They certainly knew it; for first Moses saith, 'I will rouse your emulation by that which is no people; and by an ignorant and idolatrous people I will excite your envy.' (Deut. xxxii. 21.) And Isaiah expresses the same truth with still greater freedom, saying, 'I was found by those that sought me not; I was manifested to those who inquired not after me.' But to Israel he saith, 'All the day long have I stretched forth my hands to a rebellious and gainsaying people.' (Is. lxv 1, 2.)

Ch. XI. 1. SEEING then that the great body of the Jews have rejected the mercy of God through Christ, has God on that account *universally* and *finally* rejected them? God forbid that their rejection should be *universal*; for I myself am an Israelite, of the seed of Abraham, of the tribe of Benjamin. No, great as is their guilt, God has not thus rejected the people whom he chose for his own. You may perhaps think as Elias did, when he accused Israel before God, and said, 'O Lord they have slain thy Prophets,

- πέκτειναν, καὶ τὰ θυσιαστήριά σου κατέσκαψαν· καὶ γὰρ ὑπελείφθην μόνος, καὶ ζητοῦσι τὴν
 4 ψυχὴν μου.' Ἀλλὰ τί λέγει αὐτῷ ὁ χρηματισμός; 'Κατέλιπον ἑμαυτῷ ἑπτακισχιλίους ἄνδρας, οἵτινες οὐκ ἔκαμψαν γόνυ τῇ Βάαλ.'
 5 Οὕτως οὖν καὶ ἐν τῷ νῦν καιρῷ λεῖμμα κατ'
 6 ἐκλογὴν χάριτος γέγονεν. Εἰ δὲ χάριτι, οὐκέτι ἐξ ἔργων· ἐπεὶ ἡ χάρις οὐκέτι γίνεται χάρις· εἰ δὲ ἐξ ἔργων, οὐκέτι ἐστὶ χάρις· ἐπεὶ τὸ ἔργον οὐκέτι ἐστὶν ἔργον.
 7 Τί οὖν; "Ὁ ἐπιζητεῖ Ἰσραὴλ, τοῦτο οὐκ ἐπέτυχεν, ἡ δὲ ἐκλογὴ ἐπέτυχεν· οἱ δὲ λοιποὶ ἐπα-
 8 ρώθησαν, (καθὼς γέγραπται· "Ἐδωκεν αὐτοῖς

ια' 6. εἰ δὲ ἐξ . . . ἐστὶν ἔργον'). *Hacc vett. multi (Latini omnes) omittunt.* 7. τοῦτο—τούτου. Ib. ἐπαρώθησαν—*Alii* : ἐπηρώθησαν.

- and overthrown thine altars, and I only am left,
4 and they seek my life.' But what said the divine answer? ' I have left for myself seven thousand men that have not bowed the knee to
5 Baal.' (1 Kings xix. 13, 14.) And such is the case now. The multitude have indeed rejected the gospel : but there is still a remnant who have received it, being graciously chosen of God.
- 6 And here, I pray you to observe, that this remnant has been chosen by divine grace ; and if so, it cannot have been for the merit of their own works, since, on the supposition that it was *merited*, we might indeed retain the term *grace*, but should entirely reject its meaning ; or, retaining the term *works*, we must reject all the idea of merit and reward usually attached to the term.
- 7 What then do we assert respecting the present state of Israel ? We assert, that Israel collectively has not attained that justification which it sought by works ; while the smaller number, chosen by grace, have attained justification by faith. The
8 rest, however, have been hardened ; or, to use expressions of the ancient scripture, with which you are familiar, ' God hath given them a spirit of stupidity, eyes that cannot see, and

- ὁ Θεὸς πνεῦμα κατανύξεως, ὀφθαλμοὺς τοῦ μὴ
 βλέπειν, καὶ ὦτα τοῦ μὴ ἀκούειν,') ἕως τῆς σή-
 9 μερον ἡμέρας. Καὶ Δαυὶδ λέγει· Ὑμῶν ἡ γενήθηται
 ἡ τράπεζα αὐτῶν εἰς παγίδα καὶ εἰς θήραν καὶ
 10 εἰς σκάνδαλον, καὶ εἰς ἀνταπόδομα αὐτοῖς· σκο-
 τισθήτωσαν οἱ ὀφθαλμοὶ αὐτῶν, τοῦ μὴ βλέ-
 πειν· καὶ τὸν νῶτον αὐτῶν διαπαντός σύγκαμ-
 ψον.'
- 11 Λέγω οὖν· Μὴ ἔπταισαν, ἵνα πέσωσι; Μὴ
 γένοιτο· ἀλλὰ τῷ αὐτῶν παραπτώματι ἡ σωτη-
 ρία τοῖς ἔθνεσιν, εἰς τὸ παραζηλῶσαι αὐτούς.
- 12 Εἰ δὲ τὸ παράπτωμα αὐτῶν πλοῦτος κόσμος,
 καὶ τὸ ἥττημα αὐτῶν πλοῦτος ἔθνων· πόσον
- 13 μᾶλλον τὸ πλήρωμα αὐτῶν! Ὑμῖν γὰρ λέγω
 τοῖς ἔθνεσιν· ἐφ' ὅσον μέν εἰμι ἐγὼ ἔθνων ἀπό-
- 14 στολος, τὴν διακονίαν μου δοξάζω· εἴπως παρα-

- cars that cannot hear ;' (Is. vi. 9. 10. xxix. 10.) and this has been the case from the time when the prophet thus spoke, down to the present day.
- 9 David also says, in allusion to such obstinate offenders, ' Let their table become a trap and a
10 snare, and a stumbling block, and a punishment ; let their eyes be darkened that they may not see, and ever bow thou down their backs.' (Ps. lxix. 22, 23.)
- 11 But have the Jews so stumbled as to fall for ever ? (Jer. viii. 4.) God forbid. I have shewn that their fall is not *universal*, and now I assert that it is not *final*. By their fall salvation is offered to the Gentiles, in order, that by the manifest favour of God to the Gentiles, Israel may be excited to an emulous desire of sharing in
12 their blessings. And if the few of the Jews who have embraced the gospel, have been rendered a blessing to the world at large, how much greater will be the blessing which the world will derive from the ultimate conversion and restoration of
13 the whole nation to the divine favour. These remarks I address particularly to you Gentiles ; for having been specially commissioned as an
14 Apostle to the Gentiles, I am bold to declare the full dignity and value of my office ; and I do it, in the hope that such a representation may excite

ζηλώσω μου τὴν σάρκα, καὶ σώσω τινὰς ἐξ αὐ-
15 τῶν. Εἰ γὰρ ἡ ἀποβολὴ αὐτῶν καταλλαγὴ
κόσμου· τίς ἡ πρόσληψις, εἰ μὴ ζωὴ ἐκ νεκρῶν;
16 Εἰ δὲ ἡ ἀπαρχὴ ἁγία, καὶ τὸ φύραμα· καὶ
17 εἰ ἡ ῥίζα ἁγία, καὶ οἱ κλάδοι. Εἰ δέ τινες
τῶν κλάδων ἐξεκλάσθησαν, σὺ δὲ ἀγριέλαιος ὢν
ἐνεκεντρίσθης ἐν αὐτοῖς, καὶ συγκαινωνὸς τῆς ῥί-
18 ζης καὶ τῆς πίότητος τῆς ἐλαίας ἐγένου, μὴ κα-
τακαυχῶ τῶν κλάδων· εἰ δὲ κατακαυχᾶσαι, οὐ

the emulation of my brethren according to the flesh, and be the means of saving some of them
15 also. For if the rejection of the Jews has been rendered conducive to the reconciliation of the world to God, surely their restoration will be attended with blessings which may be compared to a life from the dead.

16 And they shall thus be restored ; for having been consecrated to God in the person of their father Abraham, the whole family still remains a sacred and peculiar people ; for if the first handful be sacred, so is the whole mass ; and if the root be sacred, the branches must be sacred also.

17 And if some of these branches, that is to say, the unbelieving Jews, have been broken off, and thou, a Gentile, who wast like a branch of a wild and unproductive olive, hast been ingrafted into their place, and hast become a sharer in the nourishment afforded by the root, and in the fruitfulness of the olive ; that is to say, hast been made partaker of the promises made to Abraham, and of the grace and spiritual assistance which God

18 dispenses to all sincere members of his church ; yet boast not over the branches that have been broken off. If thou art disposed to boast, remember that Abraham and the Fathers of the Jewish nation owe nothing to thee, while thou,

19 σὺ τὴν ῥίζαν βαστάζεις, ἀλλ' ἡ ῥίζα σέ. Ἐρεῖς
 οὖν· Ἐξεκλάσθησαν κλάδοι, ἵνα ἐγὼ ἐγκεντρίσι-
 20 θῶ. Καλῶς· τῇ ἀπιστίᾳ ἐξεκλάσθησαν, σὺ δὲ
 τῇ πίστει ἔστηκας. Μὴ ὑψηλοφρόνει, ἀλλὰ
 21 φοβοῦ· εἰ γὰρ ὁ Θεὸς τῶν κατὰ φύσιν κλάδων
 22 οὐκ ἐφείσατο, μήπως οὐδὲ σοῦ φείσεται. Ἰδὲ
 οὖν χρηστότητα καὶ ἀποτομίαν Θεοῦ· ἐπὶ μὲν
 τοὺς πεσόντας, ἀποτομίαν· ἐπὶ δὲ σέ, χρηστό-
 τητα, ἐὰν ἐπιμείνης τῇ χρηστότητι· ἐπεὶ καὶ σὺ
 23 ἐκκοπήσῃ. Καὶ ἐκεῖνοι δὲ, ἐὰν μὴ ἐπιμείνωσι
 τῇ ἀπιστίᾳ, ἐγκεντρίσθῃσονται· δυνατὸς γὰρ
 24 ἐστὶν ὁ Θεὸς πάλιν ἐγκεντρίσαι αὐτούς. Εἰ γὰρ
 σὺ ἐκ τῆς κατὰ φύσιν ἐξεκόπης ἀγριελαίου, καὶ
 παρὰ φύσιν ἐνεκεντρίσθης εἰς καλλιέλαιον, πόσω
 μᾶλλον οὗτοι οἱ κατὰ φύσιν, ἐγκεντρίσθῃσονται
 25 τῇ ἰδίᾳ ἐλαίᾳ! Οὐ γὰρ θέλω ὑμᾶς ἀγνοεῖν,
 ἀδελφοί, τὸ μυστήριον τοῦτο, (ἵνα μὴ ᾔτε παρ'

ια', 19. κλάδοι—οἱ κλάδοι. 21. φείσεται—φείσεται. 25. παρ'
 ἑαυτοῦ—Alii: ἐν ἑαυτοῦ, Alii: ἑαυτοῦ.

on the contrary, art under the deepest obligation to them. But still thou mayest be disposed to say, The ancient branches were broken off that I might be grafted in. Be it so; they fell through unbelief, and thou standest by faith. Be not puffed up, but fear, lest God who spared not the natural branches, should, if thy conduct be like theirs, cut thee off likewise. And, in all this procedure, behold and admire the goodness and severity of God: his severity towards those who have been cut off on account of unbelief; his goodness to thee, secured upon thy continuing within the scope and conditions of his mercy, since otherwise thou too shalt be cut off. In like manner their exclusion also is conditional: for, if they remain not in their unbelief, they shall be readmitted, since God has reserved to himself the power of ingrafting them again. For if thou wast separated from the wild olive, of which thou wast naturally a branch, and wast ingrafted into the fruitful olive, so as contrary to thy nature to become a living branch in it; how much easier must it be for those who were naturally branches, to be reingrafted into their own olive! And in order completely to check all uncharitable boasting, I wish to make you aware of this mysterious truth, that though the hearts of

ἑαυτοῖς φρόνιμοι,) ὅτι πώρωςις ἀπὸ μέρους τῷ
 Ἰσραὴλ γέγονεν, ἄχρῃς οὗ τὸ πλήρωμα τῶν ἐθ-
 26 νῶν εἰσέλθῃ· καὶ οὕτω πᾶς Ἰσραὴλ σωθήσεται,
 καθὼς γέγραπται· ‘Ἦξει ἐκ Σιών ὁ ῥυόμενος,
 27 καὶ ἀποστρέψει ἀσεβείας ἀπὸ Ἰακώβ. Καὶ
 αὕτη αὐτοῖς ἡ παρ’ ἐμοῦ διαθήκη, ὅταν ἀφέλω-
 28 μαι τὰς ἀμαρτίας αὐτῶν.’ Κατὰ μὲν τὸ
 εὐαγγέλιον, ἐχθροὶ δι’ ὑμᾶς· κατὰ δὲ τὴν ἐκλο-
 29 γὴν, ἀγαπητοὶ διὰ τοὺς πατέρας. Ἀμεταμέ-
 λητα γὰρ τὰ χαρίσματα καὶ ἡ κληῖσις τοῦ
 30 Θεοῦ. Ὡσπερ γὰρ ὑμεῖς ποτὲ ἠπειθήσατε τῷ
 31 Θεῷ, νῦν δὲ ἠλεήθητε τῇ τούτων ἀπειθείᾳ· οὕτω
 καὶ οὗτοι νῦν ἠπειθήσαν, τῷ ὑμετέρῳ ἐλέει ἵνα
 32 καὶ αὐτοὶ ἐλεηθῶσι. Συνέκλεισε γὰρ ὁ Θεὸς
 τοὺς πάντας εἰς ἀπείθειαν, ἵνα τοὺς πάντας
 33 ἐλεήσῃ. Ὡς βάθος πλούτου καὶ σοφίας καὶ
 γνώσεως Θεοῦ! ὡς ἀνεξερεύνητα τὰ κρίματα αὐ-

ια', 30. ὑμεῖς—καὶ ὑμεῖς. 31. αὐτοὶ—Addunt quidam vel
 νῦν vel πάλιν vel ὕστερον.

some of the Israelites have been hardened, yet this shall continue only until the great body of the Gentiles shall have been admitted into the
26 church. Then shall all Israel be saved : for, according to the prophecy, ‘ the Deliverer shall come from Sion, and shall turn away iniquity
27 from Jacob. And this is the covenant that I will make with them when I shall take away
28 their guilt.’ (Is. lix. 19, 20.) So that, with reference to the gospel which they reject, they are treated by God as enemies, and that for your sakes : but God has not annulled the election which he made of them for his own people ; they are still beloved in virtue of the covenant
29 made with their fathers : for the favours of God, and his calling of the Jews, are unchanged and
30 unchangeable. As you who were formerly disobedient and in a state of alienation from God, have received mercy through their disobedience ;
31 so also they who are now disobedient, shall receive mercy, through the mercy already conferred upon you. For God hath declared all to
32 have been disobedient ; and that their present, as well as your former disobedience, shall terminate in the extension of His mercy to all.
33 O how infinite is the depth of the grace, the wisdom, and the knowledge of God ! How un-

34 τοῦ, καὶ ἀνεξιχνίαστοι αἱ ὁδοὶ αὐτοῦ ! Τίς γὰρ
 ἔγνω νοῦν κυρίου ; ἢ τίς σύμβουλος αὐτοῦ ἐγέ-
 35 νετο ; ἢ τίς προέδωκεν αὐτῷ, καὶ ἀνταποδοθήσε-
 36 ται αὐτῷ ; "Οτι ἐξ αὐτοῦ, καὶ δι' αὐτοῦ, καὶ
 εἰς αὐτὸν τὰ πάντα· αὐτῷ ἡ δόξα εἰς τοὺς αἰῶ-
 νας ! Ἀμήν.

PART IV.

Κεφ. ιβ'. 1. Παρακαλῶ οὖν ὑμᾶς, ἀδελφοί, διὰ
 τῶν οἰκτιρμῶν τοῦ Θεοῦ, παραστῆσαι τὰ σώμα-
 τα ὑμῶν θυσίαν ζῶσαν, ἁγίαν, εὐάρεστον τῷ
 2 Θεῷ, τὴν λογικὴν λατρείαν ὑμῶν· καὶ μὴ συσ-
 χηματίζεσθε τῷ αἰῶνι τούτῳ, ἀλλὰ μεταμορ-

searchable are his judgments, how untraceable
34 his ways! For who can fathom the depths of
God's determinations; who hath been admitted
35 to his councils? And who, in the matter of sal-
vation, hath any merit to offer, for which he can
36 claim reward at the hand of God? No, the
whole work is His, and His alone; and to Him
be the glory of it, for ever and ever. Amen.

PART IV.

Of Practical Morality.

Ch. XII. 1. SEEING then, that the divine mercy,
through Christ, is extended to all of you,
whether Jews or Gentiles; I beseech you my
brethren by this mercy, to offer up your persons
as a living sacrifice, dedicated to God; which
sacrifice will be favourably accepted by Him: for
this is the service which, since the ceremonial
sacrifices of the Mosaic law have been abolished,
2 God reasonably expects at your hands. And,
let not your minds be supremely influenced by
feelings and interests which arise from this your
earthly state of existence; but be ye transform-
ed by the renewing of your minds, so that ye

φοῦσθε τῇ ἀνακαινώσει τοῦ νοῦς ὑμῶν, εἰς τὸ δοκιμάζειν ὑμᾶς, τί τὸ θέλημα τοῦ Θεοῦ τὸ ἀγαθὸν καὶ εὐάρεστον καὶ τέλειον.

- 3 Λέγω γὰρ διὰ τῆς χάριτος τῆς δοθείσης μοι, παντὶ τῷ ὄντι ἐν ὑμῖν, μὴ ὑπερφρονεῖν παρ' ὃ δεῖ φρονεῖν, ἀλλὰ φρονεῖν εἰς τὸ σωφρονεῖν, ἐκάστῳ
 4 ὡς ὁ Θεὸς ἐμέρισε μέτρον πίστεως. Καθάπερ γὰρ ἐν ἐνὶ σώματι μέλη πολλὰ ἔχομεν, τὰ δὲ
 5 μέλη πάντα οὐ τὴν αὐτὴν ἔχει πρᾶξιν· οὕτως οἱ πολλοὶ ἐν σῶμά ἐσμεν ἐν Χριστῷ, ὁ δὲ καθεὶς
 6 ἀλλήλων μέλη, ἔχοντες δὲ χαρίσματα κατὰ τὴν χάριν τὴν δοθεῖσαν ἡμῖν διάφορα· εἴτε προ-
 7 φητεῖαν, κατὰ τὴν ἀναλογίαν τῆς πίστεως· εἴτε

ιζ', 2. Θεοῦ τῷ, vel, Θεοῦ, τὸ—Alii : Θεοῦ, τί τὸ (Sic Latini).

5. καθεὶς—καθ' εἷς (cf. Marc. xiv, 19.)

may be enabled fairly to examine what is the will of God, that system of moral truth, which is indeed good and perfect, and the performance of which is acceptable unto God ; and that having so examined it, ye may be capable of appreciating and loving it as you ought.

- 3 As the desire of personal preeminence is one of the most dangerous of these earthly feelings, I, being authorized by the superior gifts bestowed upon me as an Apostle, charge you not to be uplifted by the gifts bestowed upon you ; but to estimate yourselves with sobriety and modesty, since it is God who hath allotted to each that measure of faith whereby he is enabled to perform his proper office in the church. For as we have many members in one body, and all the members have not the same function ; so we though many, constitute but one body, of which Christ is the head, and we members mutually assisting and necessary to one another, possessing different gifts according to the different powers bestowed upon us by God. If then, any one is endowed with the spirit of prophecy, let him exercise it with a scrupulous attention to the extent of his own faith, neither concealing that which he believes, nor propounding as truth that of which he has any doubts : or if his office be that of minis-

- διακονίαν, ἐν τῇ διακονίᾳ· εἴτε ὁ διδάσκων, ἐν
 8 τῇ διδασκαλίᾳ· εἴτε ὁ παρακαλῶν, ἐν τῇ παρα-
 κλήσει. Ὁ μεταδιδούς, ἐν ἀπλότητι· ὁ προϊ-
 στάμενος, ἐν σπουδῇ· ὁ ἐλεῶν, ἐν ἰλαρότητι.
- 9 Ἡ ἀγάπη, ἀνυπόκριτος· ἀποστυγοῦντες τὸ
 10 πονηρὸν, κολλώμενοι τῷ ἀγαθῷ· τῇ φιλαδελ-
 φίᾳ, εἰς ἀλλήλους φιλόστοργοι· τῇ τιμῇ ἀλ-
 11 λήλους προηγούμενοι· τῇ σπουδῇ μὴ ὀκνηροί·
 12 τῷ πνεύματι ζέοντες· τῷ κυρίῳ δουλεύοντες· τῇ
 ἐλπίδι χαίροντες· τῇ θλίψει ὑπομένοντες· τῇ
 13 προσευχῇ προσκαρτεροῦντες· ταῖς χρεΐαις τῶν

ιϛ', 11. κυρίῳ—Alii: καὶ τῷ (cf. xiv, 18. xvi, 19.) 13. χρεΐ-
 αῖς—Alii: μνείαις.

tration in temporal affairs, let him devote himself to it. Thus, if his office be the instruction of the young and ignorant as a catechist, let him
8 adhere to that : if it be the exhortation of more advanced Christians, let him confine himself to exhortation. If, on the other hand, any be appointed as a dispenser of the public fund, let him execute his office with integrity and impartiality : if any be placed as a superintendent over the conduct of the newer converts, let him act with diligence : if any be appointed to visit the sick and afflicted, let him perform that duty with cheerfulness and affection.

9 Such are the duties of those who hold office in the church, but there are others incumbent upon every Christian. Let then your mutual love be unaffected, and, abhorring all evil, adhere to that
10 which is good : let your regard for your Christian brethren have the warmth and steadiness of natural affection : be ready mutually to yield
11 honour and precedence to one another : be diligent in the performance of duty : let your zeal be fervent : and in every thing act as the servants of God. Support yourselves under the trials to which you are exposed, by the hopes of a blessed immortality ; and by the comfort to be
12 derived from earnest and constant prayer. Ad-
13

ἁγίων κοινωνοῦντες· τὴν φιλοξενίαν διώκοντες.
 14 Εὐλογεῖτε τοὺς διώκοντας ὑμᾶς· εὐλογεῖτε, καὶ
 15 μὴ καταρᾶσθε. Χαίρειν μετὰ χαिरόντων, καὶ
 16 κλαίειν μετὰ κλαιόντων. Τὸ αὐτὸ εἰς ἀλλή-
 λους φρονοῦντες· μὴ τὰ ὑψηλὰ φρονοῦντες,
 ἀλλὰ τοῖς ταπεινοῖς συναπαγόμενοι. Μὴ γί-
 17 νεσθε φρόνιμοι παρ' ἑαυτοῖς. Μηδενὶ κακὸν
 ἀντὶ κακοῦ ἀποδιδόντες· προνοοῦμενοι καλὰ ἐ-
 18 νώπιον πάντων ἀνθρώπων· εἰ δυνατόν, τὸ ἐξ ὑμῶν,
 19 μετὰ πάντων ἀνθρώπων εἰρηνεύοντες. Μὴ ἑαυ-
 τοὺς ἐκδικοῦντες, ἀγαπητοί· ἀλλὰ ὅτε τόπον
 τῇ ὀργῇ. Γέγραπται γάρ· ‘ Ἐμοὶ ἐκδίκησις·
 20 ἐγὼ ἀνταποδώσω, λέγει κύριος.’ Ἐὰν οὖν πει-
 νᾷ ὁ ἐχθρὸς σου, ψάμιζε αὐτόν· ἐὰν διψᾷ,
 πότιζε αὐτόν. Τοῦτο γὰρ ποιῶν, ἄνθρωπος
 21 πυρὸς σωρεύσεις ἐπὶ τὴν κεφαλὴν αὐτοῦ. Μὴ
 νικῶ ὑπὸ τοῦ κακοῦ ἀλλὰ νίκα ἐν τῷ ἀγαθῷ
 τὸ κακόν.

minister to the wants of your Christian brethren,
and devote yourselves to the exercise of hospi-
14 tality. Bless those that persecute you ; bless
15 and curse not. Rejoice with those that rejoice,
16 and weep with those that weep. Cultivate a
general agreement of sentiment ; aim not at
power and grandeur, but on the contrary, par-
take in the sufferings of your poor and afflicted
brethren. Be not puffed up with a high conceit
17 of your own wisdom. Repay to no one evil for
evil : aim at such a line of conduct as may ren-
der yourselves and the church respectable even
18 to unbelievers : and if it be possible, and to the
utmost of your power, live in peace with all men.
19 Beloved, avenge not yourselves, but rather yield
to the angry words and actions of your oppo-
nents ; for recollect that it is written, ‘ Ven-
geance is mine, I will repay saith the Lord.’
20 (Deut. xxxii. 35.) ‘ If then thine enemy
hunger, give him food ; or if he thirst, give him
drink : for by acting thus, thou wilt heap as it
were hot embers upon his head,’ (Prov. xxv. 21,
22.) and melt even the most obdurate enmity.
21 Let not your patience be overcome by injuries,
but overcome injuries by forgiveness and bene-
ficence.

Κεφ. ιγ'. 1. Πᾶσα ψυχὴ ἐξουσίαις ὑπερεχούσαις
 ὑποτασσέσθω. Οὐ γάρ ἐστιν ἐξουσία εἰ μὴ
 ἀπὸ Θεοῦ· αἱ δὲ οὖσαι [ἐξουσίαι], ὑπὸ Θεοῦ τε-
 2 ταγμέναι εἰσίν. "Ωστε ὁ ἀντιτασσόμενος τῇ
 ἐξουσίᾳ, τῇ τοῦ Θεοῦ διαταγῇ ἀνθέστηκεν· οἱ
 3 δὲ ἀνθεστηκότες, ἑαυτοῖς κρίμα λήφονται. Οἱ
 γὰρ ἄρχοντες οὐκ εἰσὶ φόβος τῶν ἀγαθῶν ἔρ-
 γων ἀλλὰ τῶν κακῶν. Θέλεις δὲ μὴ φοβεῖσ-
 θαι τὴν ἐξουσίαν; τὸ ἀγαθὸν ποίει· καὶ ἔξεις
 4 ἔπαινον ἐξ αὐτῆς· Θεοῦ γὰρ διάκονός ἐστι, σοὶ
 εἰς τὸ ἀγαθόν. Ἐὰν δὲ τὸ κακὸν ποιῇς, φοβοῦ·
 οὐ γὰρ εἰκῇ τὴν μάχαιραν φορεῖ· Θεοῦ γὰρ
 διάκονός ἐστιν, ἑκδικὸς εἰς ὀργὴν τῷ τὸ κακὸν
 5 πράσσοντι. Διὸ ἀνάγκη ὑποτάσσεσθαι, οὐ
 μόνον διὰ τὴν ὀργὴν, ἀλλὰ καὶ διὰ τὴν συνεί-
 6 δησιν. Διὰ τοῦτο γὰρ καὶ φόρους τελεῖτε·

Ch. XIII. 1. LET not any notion of your national dignity as Jews, or of the personal unworthiness of your heathen rulers, lead you to join in seditious resistance ; but let every one of you submit dutifully to the ruling powers in the state. For all power emanates from God, and the existing authorities are to be considered as of divine appointment ; so that he who puts himself in opposition to the powers of the state, opposes the ordinance of God, and shall receive condemnation for his opposition. Even tyrannical rulers, are in the ordinary exercise of their authority, a terror, not to the virtuous, but to the wicked. Dost thou then desire to be delivered from fear of the rulers ? Act virtuously, and thou shalt secure their approbation : for they are the ministers of God to thee, appointed for the support of order and virtue. But if thou dost what is wrong, thou hast reason to fear, for the magistrate wields not the sword of justice at random ; but is in the ordinary exercise of his duty, a minister of God, executing the sentence of God upon the doers of iniquity.

5 Wherefore we must needs be submissive, not merely from the fear of punishment, but also

6 from a conscientious sense of duty. Pay therefore all legally imposed taxes, for magistrates

λειτουργοὶ γὰρ Θεοῦ εἰσιν, εἰς αὐτὸ τοῦτο προσ-
 7 καρτεροῦντες. Ἀπόδοτε οὖν πᾶσι τὰς ὀφει-
 λάς· τῷ τὸν φόρον, τὸν φόρον· τῷ τὸ τέλος, τὸ
 τέλος· τῷ τὸν φόβον, τὸν φόβον· τῷ τὴν τιμὴν,
 8 τὴν τιμὴν. Μηδενὶ μηδὲν ὀφείλετε, εἰ μὴ τὸ
 ἀλλήλους ἀγαπᾶν· ὁ γὰρ ἀγαπᾶν τὸν ἕτερον,
 9 νόμον πεπλήρωκε. Τὸ γάρ· ‘Οὐ μοιχεύσεις·
 Οὐ φονεύσεις· Οὐ κλέψεις· [[Οὐ ψευδομαρ-
 τυρήσεις·]] Οὐκ ἐπιθυμήσεις·’ καὶ εἴ τις ἐτέ-
 ρα ἐντολὴ, ἐν τούτῳ τῷ λόγῳ ἀνακεφαλαιοῦ-
 ται, ἐν τῷ· ‘Ἀγαπήσεις τὸν πλησίον σου ὡς
 10 ἑαυτόν.’ Ἡ ἀγάπη τῷ πλησίον κακὸν οὐκ
 ἐργάζεται· πλήρωμα οὖν νόμου ἡ ἀγάπη.
 11 Καὶ τοῦτο, εἰδότες τὸν καιρὸν, ὅτι ἄρα ἡμᾶς
 ἤδη ἐξ ὕπνου ἐγερθῆναι· νῦν γὰρ ἐγγύτερον ἡ-
 12 μῶν ἡ σωτηρία, ἣ ὅτε ἐπιστεύσαμεν. Ἡ νῦν
 προέκοψεν, ἡ δὲ ἡμέρα ἥγγικεν· ἀποθώμεθα

are to be considered as acting under a divine commission even in this exercise of their power.

- 7 Render unto all what is due to them, whether
8 custom or tax, or fear, or honour. Pay fully
all other debts and duties ; but as to the debt of
brotherly love, consider that as incumbent upon
you at all times : for he that loves his brother,
9 in so doing fulfils the moral law. For each separate precept, such as, ‘ Thou shalt not commit adultery,’ ‘ Thou shalt not kill,’ ‘ Thou shalt not steal,’ ‘ Thou shalt not bear false witness,’ ‘ Thou shalt not covet,’ and in fact every other moral command is briefly comprehended in this one precept, ‘ Thou shalt love thy neighbour as
10 thyself.’ Love of our neighbour can prompt us to do nothing that is injurious to him ; love therefore is the fulfilling of the law.
- 11 I would urge you also to an increased activity in all points of Christian duty, as knowing the circumstances in which you stand, that now it is high time for you to rouse yourselves and advance in the path of holiness. For now the doctrine of salvation has come nearer to you, and become more clear and explicit, than it was when ye first embraced it. The moral darkness which a long
12 course of vicious indulgence had left upon your minds has broken up, and the light of truth and

οὖν τὰ ἔργα τοῦ σκότους, καὶ ἐνδυσάμεθα τὰ
 13 ὄπλα τοῦ φωτός. Ὡς ἐν ἡμέρᾳ, εὐσχημόνως
 περιπατήσωμεν, μὴ κώμοις καὶ μέθαις, μὴ κοί-
 14 ταις καὶ ἀσελγείαις, μὴ ἔριδι καὶ ζήλῳ· ἀλλ'
 ἐνδύσασθε τὸν κύριον Ἰησοῦν Χριστὸν, καὶ τῆς
 σαρκὸς πρόνοιαν μὴ ποιεῖσθε εἰς ἐπιθυμίαν.

Κεφ. ιδ'. 1. Τὸν δὲ ἀσθενοῦντα τῇ πίστει, προσ-
 λαμβάνεσθε, μὴ εἰς διακρίσεις διαλογισμῶν.
 2 Ὃς μὲν πιστεύει φαγεῖν πάντα· ὁ δὲ ἀσθενῶν
 3 λάχανα ἐσθίει. Ὁ ἐσθίων, τὸν μὴ ἐσθίοντα μὴ
 ἐξουθενεῖτω· καὶ ὁ μὴ ἐσθίων, τὸν ἐσθίοντα μὴ
 4 κρινέτω· ὁ θεὸς γὰρ αὐτὸν προσελάβετο. Σὺ
 τίς εἶ ὁ κρίνων ἀλλότριον οἰκέτην; τῷ ἰδίῳ κυ-

revelation has advanced upon us. Let us therefore lay aside the works of darkness, and put on the armour of light, all the virtues which constitute the perfect Christian character. Let us walk becomingly, as in the light of truth : not as formerly in revelling and drunkenness, not in lust and wantonness, not in envy and strife. But clothe yourselves with the virtues which constituted the human character of our Lord Jesus Christ ; and attend not so to the comfort of your bodies as thereby to excite intemperate desires.

Ch. XIV. 1. RECEIVE into your society those whose faith is weak and imperfect ; and trouble not their conscience and judgment by the discussion of differences of opinion. If, for instance, one man conceives that he may lawfully eat any food, while another of weaker faith allows himself only to eat herbs ; let not the man who eats without distinction despise him who makes a distinction between one meat and another ; nor let the man who makes a distinction condemn him who eats indifferently ; for God, without exacting any such condition, hath accepted him. What right then hast thou to judge an adopted servant of God ? Whether he be a branch really engrafted into

ρίῳ στήκει, ἢ πίπτει· σταθήσεται δέ· δυνατὸς γάρ ἐστιν ὁ Θεὸς στῆσαι αὐτόν.

- 5 "Ὅς μὲν κρίνει ἡμέραν παρ' ἡμέραν, ὅς δὲ κρίνει πᾶσαν ἡμέραν· ἕκαστος ἐν τῷ ἰδίῳ νοὶ
6 πληροφρεΐσθω. Ὁ φρονῶν τὴν ἡμέραν, κυρίῳ φρονεῖ καὶ ὁ μὴ φρονῶν τὴν ἡμέραν, κυρίῳ οὐ φρονεῖ. Καὶ ὁ ἐσθίων, κυρίῳ ἐσθίει, εὐχαριστεῖ γὰρ τῷ Θεῷ. καὶ ὁ μὴ ἐσθίων, κυρίῳ οὐκ ἐσ-
7 θίει, καὶ εὐχαριστεῖ τῷ Θεῷ. Οὐδεὶς γὰρ ἡμῶν ἑαυτῷ ζῇ, καὶ οὐδεὶς ἑαυτῷ ἀποθνήσκει.
8 Ἐάν τε γὰρ ζῶμεν, τῷ κυρίῳ ζῶμεν· ἐάν τε ἀποθνήσκωμεν, τῷ κυρίῳ ἀποθνήσκομεν. Ἐάν τε οὖν ζῶμεν, ἐάν τε ἀποθνήσκωμεν, τοῦ κυρίου
9 ἐσμέν. Εἰς τοῦτο γὰρ Χριστὸς καὶ ἀπέθανε καὶ ἔζησεν, ἵνα καὶ νεκρῶν καὶ ζώντων κυριεύ-

ιδ', 6. Καὶ ὁ ἐσθίων—Ὁ ἐσθίων. 9. καὶ ἔζησεν—καὶ ἀνέστη καὶ ἀνέζησεν.

the church or not, must be decided, not by thee, but by God. And as for the charge which thou bringest against him of eating forbidden meats, he shall abide in union with God through Christ ; for God is able to keep him in that union, without regard to the observances in question.

- 5 Some again in abstaining from particular meats, distinguish one day from another ; others consider this abstinence as the duty of every day. On these points I only desire that each be fully satisfied in his own conscience that he is
- 6 right ; and when this is the case, both those who observe, and those who neglect particular days, act in a spirit of submission to God : and he who eats meats, eats them in submission to God, and is thankful ; while he who eats only herbs, acts equally in submission to God, and is equally
- 7 thankful for them. For no true Christian can live as under the direction of his own will, but as being the subject and property of God whether
- 8 in life or in death. If we live, we live under the law of God, or if we die, we die by the will and decree of God ; so that living or dying we
- 9 are the subjects of God. Since Christ purchased by his death a dominion over all who should believe in him, and by his resurrection and ascension took possession of this regal power

- 10 ση. Σὺ δὲ, τί κρίνεις τὸν ἀδελφόν σου ; ἢ καὶ
 σὺ, τί ἐξουβενεῖς τὸν ἀδελφόν σου ; Πάντες γὰρ
 11 παρασπασόμεθα τῷ βήματι τοῦ Χριστοῦ. Γέ-
 γραπται γάρ· ‘ Ζῶ ἐγὼ, λέγει κύριος, ὅτι
 ἐμοὶ κάμψει πᾶν γόνυ, καὶ πᾶσα γλῶσσα ἐξο-
 12 μολογήσεται τῷ Θεῷ. ’ Ἄρα οὖν ἕκαστος ἡ-
 13 μῶν περὶ ἑαυτοῦ λόγον δώσει τῷ Θεῷ. Μηκέ-
 τι οὖν ἀλλήλους κρίνωμεν· ἀλλὰ τοῦτο κρίνατε
 μαῖλλον, τὸ μὴ τιθέναι πρόσκομμα τῷ ἀδελφῷ
 14 ἢ σκάνδαλον. Οἶδα, καὶ πέπεισμαι ἐν κυρίῳ
 Ἰησοῦ, ὅτι οὐδὲν κοινὸν δι’ αὐτοῦ, εἰ μὴ τῷ λο-
 15 γιζομένῳ τὸ κοινὸν εἶναι, ἐκείνῳ κοινόν· εἰ δὲ
 διὰ βρῶμα ὁ ἀδελφός σου λυπεῖται, οὐκέτι κα-
 τὰ ἀγάπην περιπατεῖς. Μὴ τῷ βρώματί σου
 ἐκείνον ἀπόλλυε, ὑπὲρ οὗ Χριστὸς ἀπέθανε.
 16 Μὴ βλασφημείσθω οὖν ὑμῶν τὸ ἀγαθόν.

ιό', 10. Χριστοῦ.—Alii: Θεοῦ. 14. αὐτοῦ—ἑαυτοῦ, alii: αὐ-
 τοῦ.

- 10 over the saints whether living or dead ; what
right hast thou who art a Jew, to condemn the
liberty of thy Gentile brother ? And what right
hast thou who art a Gentile, to despise the
scruples of thy Jewish brother ? This judging
of others can never be the proper office of us,
who must all appear before the judgment-seat of
11 Christ to answer for our own conduct. For it is
written, ‘ As I live saith the Lord, every knee
shall bend to me, and every tongue shall ac-
quiesce in the sentence of God.’ (Is. xlv. 23.)
12 So then each of us must at the last day render
13 an account of his own actions. Let us then no
longer judge the conduct of our brethren ; but
rather resolve to act so as not to put matter of
offence or temptation in a brother’s way. For
14 I know, and am persuaded, by the teaching of
Christ, that no meat is in its own nature un-
clean ; though to him who reckons it to be so,
15 to him it is morally unclean. Thou art there-
fore free to eat indifferently of any food ; but if
by eating indiscriminately thou knowingly in-
jurest thy weaker brother, this use of thy Christ-
ian liberty, becomes a breach of Christian charity.
Do not then by thy eating tempt, and thereby,
as far as lies in thy power, destroy him for
16 whom Christ died. And be careful lest that

- 17 Οὐ γάρ ἐστιν ἡ βασιλεία τοῦ Θεοῦ βρωσὶς καὶ
πόσις, ἀλλὰ δικαιοσύνη καὶ εἰρήνη καὶ χαρὰ
18 ἐν πνεύματι ἁγίῳ. Ὁ γὰρ ἐν τούτοις δουλεύων
τῷ Χριστῷ, εὐάρεστος τῷ Θεῷ, καὶ δόκιμος
19 τοῖς ἀνθρώποις. Ἄρα οὖν τὰ τῆς εἰρήνης διώ-
κωμεν, καὶ τὰ τῆς οἰκοδομῆς τῆς εἰς ἀλλήλους.
20 Μὴ ἔνεκεν βρώματος κατάλυε τὸ ἔργον τοῦ
Θεοῦ. Πάντα μὲν καθαρὰ· ἀλλὰ κακὸν τῷ
21 ἀνθρώπῳ τῷ διὰ προσκόμματος ἐσθίοντι. Κα-
λὸν τὸ μὴ φαγεῖν κρέα, μηδὲ πιεῖν οἶνον, μηδὲ
ἐν ᾧ ὁ ἀδελφός σου προσκόπτει ἢ σκανδαλίζε-
22 ται ἢ ἀσθενεῖ. Σὺ πίστιν ἔχεις· κατὰ σεαυ-
τὸν ἔχε ἐνώπιον τοῦ Θεοῦ. Μακάριος ὁ μὴ

which is abstractedly good in thee, namely, thy clear conception of the nature and extent of Christian liberty, act so as to lead others to sup-
17 pose thee unscrupulous and licentious. And consider that a submission to the rule of God, consists not in any thing that relates to these questions of meats and drinks, but in righteousness, and the love of peace, and that desire which the Holy Spirit sheds into your hearts to
18 promote the happiness of your brethren. For he who in these things acts as the servant of God, is pleasing to God, and deserving of re-
19 spect from men. Let us then study to pursue such a line of conduct, as may tend to peace
20 and mutual edification. Do not for the sake of indulging thy liberty in meats, destroy the work of God in the souls of weak believers. All meats are, I repeat it, pure in themselves ; but
they become sinful to that man who by eating
21 them, knowingly tempts his brother to sin. So that it is honourable and good in an enlightened Christian to abstain from animal food, or from wine, or from any thing by which the weak in
22 faith are tempted or offended. Hast thou a full conviction of the lawfulness of thy conduct ? apply it to thyself and exercise it as in the presence of God. Happy is he whose conscience

23 κρίνων ἑαυτὸν ἐν ᾧ δοκιμάζει. Ὁ δὲ διακρινόμενος, ἐὰν φάγη, κατακέκριται, ὅτι οὐκ ἐκ πίστεως· πᾶν δὲ ὃ οὐκ ἐκ πίστεως, ἁμαρτία

Κεφ. ιε', 1. ἐστίν. Ὅφείλομεν δὲ ἡμεῖς οἱ δυνατοὶ τὰ ἀσθενήματα τῶν ἀδυνάτων βαστάζειν, καὶ μὴ
2 ἑαυτοῖς ἀρέσκειν· ἕκαστος ἡμῶν τῷ πλησίον ἀ-
3 ρεσκέτω εἰς τὸ ἀγαθὸν πρὸς οἰκοδομήν. Καὶ
γὰρ ὁ Χριστὸς οὐχ ἑαυτῷ ἤρесе, ἀλλὰ, κα-
θὼς γέγραπται· Ὁ ὀνειδισμὸς τῶν ὀνειδιζόν-
4 των σέ, ἐπέπεσον ἐπ' ἐμέ.' Ὅσα γὰρ προε-
γράφη, εἰς τὴν ἡμετέραν διδασκαλίαν προεγρά-
φη· ἵνα διὰ τῆς ὑπομονῆς καὶ τῆς παρακλήσεως

ιδ', 23. extr.—Codd. multi, Verss. et PP. hic attexunt tria ult. commata capituli XVI.: Τῷ δὲ δυναμένῳ, cet. ιε', 2. ἕκαστος—ἕκαστος γὰρ. 4. προεγράφη.—Alii: ἐγράφη.

does not accuse him in that which he gives his
23 sanction to. But he whose conscience makes a
distinction between meats as allowable and for-
bidden, is condemned if he eats them indifferent-
ly ; because he eats them without a full convic-
tion of the lawfulness of the act ; and whatso-
ever is done without such a persuasion is sin,
because it manifests an indifference whether he

Ch. XV. 1. offends God or not. We then whose faith is
strong are bound to support and assist those of
our brethren whose faith is less strong and en-
lightened, and not to act with a selfish regard to
2 our own liberty and comfort. But let each on
the contrary study to please his neighbour, and
thereby to promote the unity and happiness of
3 the church. For Christ, who ought to be our
model, chose not such a condition and course of
life as were most agreeable to his human feel-
ings, but submitted to reproach and persecution
for our sakes, as it is said in scripture, ‘ The re-
proaches of them that reproached thee, fell upon
4 me.’ (Ps. lxi. 9.) I thus quote the ancient
scriptures, because I wish you to be aware, that
whatever they record of the religious experience
and trials of holy men, was written for our in-
struction ; that by studying the example of their
patience, and observing the supports and conso-

5 τῶν γραφῶν, τὴν ἐλπίδα ἔχωμεν. Ὁ δὲ Θεὸς
 τῆς ὑπομονῆς καὶ τῆς παρακλήσεως δάη ὑμῖν τὸ
 αὐτὸ φρονεῖν ἐν ἀλλήλοις κατὰ Χριστὸν Ἰησοῦν·
 (ι) ἵνα ὁμοθυμαδὸν ἐν ἐνὶ στόματι δοξάζητε τὸν
 Θεὸν καὶ πατέρα τοῦ κυρίου ἡμῶν Ἰησοῦ Χρι-
 7 στοῦ. Διὸ προσλαμβάνεσθε ἀλλήλους, καθὼς
 καὶ ὁ Χριστὸς προσελάβετο ὑμᾶς εἰς δόξαν
 Θεοῦ.

8 Λέγω δὲ, Ἰησοῦν Χριστὸν διάκονον γεγενῆσ-
 θαι περιτομῆς ὑπὲρ ἀληθείας Θεοῦ, εἰς τὸ βε-
 9 βαιῶσαι τὰς ἐπαγγελίας τῶν πατέρων· τὰ δὲ
 ἔθνη ὑπὲρ ἐλέους δοξάσαι τὸν Θεόν, καθὼς γέ-
 γραπται· ‘ Διὰ τοῦτο ἐξομολογήσιν μοί σοι ἐν
 10 ἔθνεσι, καὶ τῷ ὀνόματί σου ψαλῶ. ’ Καὶ πάλιν λέγει· ‘ Εὐφράνθητε ἔθνη, μετὰ τοῦ λαοῦ
 11 αὐτοῦ. ’ Καὶ πάλιν· ‘ Αἰνεῖτε τὸν κύριον
 πάντα τὰ ἔθνη, καὶ ἐπαινέσατε αὐτὸν πάντες οἱ

- lations which they received, we also might have
5 hope and consolation under our trials. And
now may the God from whom alone we can derive
patience and comfort, give you a spirit of
love and unanimity, in all that relates to Christ
6 and his religion ; that you may with one heart
and one voice join in the worship and praise of
the God and Father of our Lord Jesus Christ.
7 Receive one another therefore to Christian communion
and fellowship, in imitation of the readiness with
which Christ has received you, and by so doing has
glorified God upon earth.
8 As a further inducement to mutual love and
forbearance, I remind you, that while Christ was
a minister of salvation to the Jews, in order that
the promises made to Abraham and his seed
9 might be accomplished ; he was equally so to the
Gentiles, for the accomplishment of those numerous
prophecies in the Old Testament, which speak of
the Gentiles as glorifying God for the extension of
his mercy to them. Thus we find it written, ‘ Therefore
will I profess my faith in thee among the nations,
and sing in honour of
10 thy name.’ (Ps. xviii. 49.) And again, Moses
saith, ‘ Rejoice, ye Gentiles, with his people.’
11 (Deut. xxxii. 43.) David also saith, ‘ Praise
the Lord all ye Gentiles, and laud him all ye

- 12 λαοί.' Καὶ πάλιν Ἡσαΐας λέγει· 'Ἔσται ἡ
 ῥίζα τοῦ Ἰεσσαὶ, καὶ ὁ ἀνιστάμενος ἄρχειν ἐθ-
 13 νῶν ἐπ' αὐτῷ ἔθνη ἐλπιούσιν.' Ὁ δὲ Θεὸς τῆς
 ἐλπίδος πληρώσαι ὑμᾶς πάσης χαρᾶς καὶ εὐ-
 ρήνης ἐν τῷ πιστεύειν, εἰς τὸ περισσεύειν ὑμᾶς
 ἐν τῇ ἐλπίδι, ἐν δυνάμει πνεύματος ἁγίου.
- 14 Πέπεισμαι δὲ, ἀδελφοί μου, καὶ αὐτὸς ἐγὼ
 περὶ ὑμῶν, ὅτι καὶ αὐτοὶ μεστοὶ ἐστε ἀγαθω-
 σύνης, πεπληρωμένοι πάσης γνώσεως, δυνάμενοι
- 15 καὶ ἀλλήλους νουθετεῖν. Τολμηρότερον δὲ ἔ-
 γραψα ὑμῖν, ἀδελφοί, ἀπὸ μέρους, ὡς ἐπανα-
 μιμνήσκων ὑμᾶς, διὰ τὴν χάριν τὴν δοθεῖσάν
- 16 μοι ὑπὸ τοῦ Θεοῦ, εἰς τὸ εἶναί με λειτουργὸν
 Ἰησοῦ Χριστοῦ εἰς τὰ ἔθνη, ἱερουργοῦντα τὸ εὐ-
 αγγέλιον τοῦ Θεοῦ, ἵνα γένηται ἡ προσφορὰ τῶν

- 12 people :’ (Ps. cxvii. 1.) and Isaiah, ‘ There shall
be an offshoot from the stock of Jesse, and he that
shall rise to reign over the Gentiles; in him shall
13 the Gentiles trust.’ (Is. xi. 10.) And now may
that God from whom proceeded these promises on
which your hope is founded, fill you with all joy
and peace in believing ; that ye may abundantly
possess this hope, by the operation of the Holy
Spirit upon your hearts.
- 14 The unchristian endeavours of false teachers
to disturb the unity of the church, have compell-
ed me to the line of argument which I have
been using : though with respect to you, my bre-
thren, I am convinced that you are full of
brotherly kindness, that you understand fully the
universality of the gospel system, and the total
abrogation of the ceremonial law ; and that by
this union of charity and knowledge, you are
qualified mutually to assist one another with spi-
15 ritual advice. Yet I have written somewhat
boldly, reminding you of the rights of the Gen-
tile converts : for when God called me to be an
Apostle, he committed the Gentiles to my espe-
16 cial charge ; that like a Jewish priest, I might
offer as an acceptable sacrifice to God, the only
sacrifice that is acceptable under the gospel,
namely, those who by the sanctifying influence

ἐθνῶν εὐπρόσδεκτος, ἡγιασμένη ἐν πνεύματι ἁ-
 17 γίῳ. Ἐχω οὖν καύχησιν ἐν Χριστῷ Ἰησοῦ τὰ
 18 πρὸς τὸν Θεόν· οὐ γὰρ τολμήσω λαλεῖν τι ὧν οὐ
 κατειργάσατο Χριστὸς δι' ἐμοῦ, εἰς ὑπακοὴν
 19) ἐθνῶν, λόγῳ καὶ ἔργῳ, ἐν δυνάμει σημείων καὶ
 τεράτων, ἐν δυνάμει πνεύματος ἁγίου· ὥστε με
 ἀπὸ Ἱερουσαλὴμ καὶ κύκλῳ, μέχρι τοῦ Ἰλλυ-
 20 ρικοῦ πεπληρωμέναι τὸ εὐαγγέλιον τοῦ Χριστοῦ·
 οὕτω δὲ φιλοτιμούμενον εὐαγγελίζεσθαι, οὐχ
 ὅπου ἄνομάσθη Χριστὸς, ἵνα μὴ ἐπ' ἀλλότριον
 21 Θεμέλιον οἰκοδομῶ· ἀλλὰ, καθὼς γέγραπται·
 'Οἷς οὐκ ἀνηγγέλη περὶ αὐτοῦ, ὄψονται· καὶ
 οἱ οὐκ ἀκηκόασι, συνήσουσι.'

ιε', 17. τὸν Θεόν—Θεόν. 19. πνεύματος ἁγίου—πνεύματος
 Θεοῦ, ulii: πνεύματος.

of the Holy Spirit, are willing to devote them-
17 selves to the service of God. I have then cause
for boasting in Christ Jesus, namely, these spi-
ritual offerings which through my ministry have
18 been made unto God : of boasting in Christ, I
say, for I would not dare to mention as a ground
for boasting any thing but that which Christ
hath wrought through me, for the conversion of
the Gentiles ; endowing me with actions and
19 words far beyond my own, giving me the power
of working miracles, and teaching me to speak
by the power of the Holy Ghost. So that be-
ginning at Jerusalem, and traversing all the
countries round about as far as Illyria, I have in
my own person fully communicated the gospel
20 unto them all ; thinking it due to my apostoli-
cal dignity to preach the gospel from its first ele-
ments, and not to labour where others had preach-
ed before, lest I should seem to build upon the
21 foundation laid by them. But I have endeavour-
ed to direct my travels so that, as the scripture
saith, ‘ They who had not been told of Him
might see ; and they who had not before heard
of Him might understand.’ (Is. lii. 15.)

22 Διὸ καὶ ἐνεκοπτόμην τὰ πολλὰ τοῦ ἐλθεῖν
 23 πρὸς ὑμᾶς. Nunὶ δὲ μηκέτι τόπον ἔχων ἐν
 τοῖς κλίμασι τούτοις, ἐπιποθίαν δὲ ἔχων τοῦ ἐλ-
 24 θεῖν πρὸς ὑμᾶς ἀπὸ πολλῶν ἐτῶν· ὥς ἂν πορεύ-
 ωμαι εἰς τὴν Σπανίαν, ἐλπίζω διαπορευόμενος θε-
 ᾶσασθαι ὑμᾶς, καὶ ὑφ' ὑμῶν προσημφοθῆναι
 ἐκεῖ, ἂν ὑμῶν πρῶτον ἀπὸ μέρους ἐμπλησθῶ.
 25 Nunὶ δὲ πορεύομαι εἰς Ἱερουσαλὴμ, διακονῶν
 26 τοῖς ἁγίοις. Εὐδόκησαν γὰρ Μακεδονία καὶ
 Ἀχαΐα κοινωνίαν τινὰ ποιήσασθαι εἰς τοὺς
 27 πτωχοὺς τῶν ἁγίων τῶν ἐν Ἱερουσαλὴμ. Εὐ-
 δόκησαν γὰρ, καὶ ὀφειλέται αὐτῶν εἰσιν. Εἰ
 γὰρ τοῖς πνευματικοῖς αὐτῶν ἐκοινώνησαν τὰ

ιε', 24. εἰς τὴν Σπανίαν, ἐλπίζω διαπορευόμενος—εἰς τὴν Σπανίαν,
 ἐλεύσομαι πρὸς ὑμᾶς· ἐλπίζω γὰρ διαπορευόμενος.

Conclusion.

22 THIS resolution of mine to leave no place ignorant of the knowledge of salvation, has frequently thwarted my intention of visiting you.
23 But now having left no place in these regions unacquainted with the gospel, and having for
24 many years desired to come unto you ; I trust that when I travel into Spain I may see you on my way, and may be assisted by you in the further prosecution of my journey, after I shall have in some degree satisfied my desire to enjoy
25 your converse, and to witness your piety. At present, however, it is impossible for me to accomplish this desire, because I am on the eve of setting out for Jerusalem, to administer to the temporal necessities of our afflicted brethren
26 there. For the Christians of Achaia and Macedonia have thought fit to make a contribution for the poor members of the church at Jerusalem.
27 They have thought fit, and I approve of their conduct, for certainly they are deeply indebted to their Jewish brethren ; for if the Gentiles have partaken of the spiritual blessings first

ἔθνη, ὀφείλουσι καὶ ἐν τοῖς σαρκικοῖς λειτουργ-
 28 γῆσαι αὐτοῖς. Τοῦτο οὖν ἐπιτελέσας, καὶ
 σφραγισάμενος αὐτοῖς τὸν καρπὸν τοῦτον, ἀπε-
 29 λεύσομαι δι' ὑμῶν εἰς τὴν Σπανίαν. Οἶδα δὲ,
 ὅτι ἐρχόμενος πρὸς ὑμᾶς, ἐν πλησμάτι εὐλο-
 γίας τοῦ εὐαγγελίου τοῦ Χριστοῦ ἐλεύσομαι.
 30 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, διὰ τοῦ κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ διὰ τῆς ἀγάπης τοῦ
 πνεύματος, συναγωνίσασθαι μοι ἐν ταῖς προσευ-
 31 χαῖς ὑπὲρ ἐμοῦ πρὸς τὸν Θεόν· ἵνα ῥυσθῶ ἀπὸ
 τῶν ἀπειθούντων ἐν τῇ Ἰουδαίᾳ, καὶ ἵνα ἡ δια-
 κονία μου ἢ εἰς Ἱερουσαλήμ, εὐπρόσδεκτος γέ-
 32 νηται τοῖς ἁγίοις· ἵνα ἐν χαρᾷ ἔλθω πρὸς ὑμᾶς
 διὰ θελήματος Θεοῦ, καὶ συναναπαύσωμαι ὑ-
 33 μῖν. Ὁ δὲ Θεὸς τῆς εἰρήνης μετὰ πάντων ὑ-
 μῶν. [Ἀμήν.]

bestowed upon the Jews; they are surely bound to repay them by a liberal communication of
28 their temporal advantages. As soon then as I shall have executed this duty; and secured to the church at Jerusalem the fruits of the liberality of the Gentiles, I purpose to visit you on my
29 way into Spain. And I know that when I come to you, I shall come prepared to communicate the fulness of the blessing of Christ's gospel.
30 And as my present journey is attended with very serious dangers, I entreat you, my brethren, by our Lord Jesus Christ, and by the charity implanted in your hearts by the Holy Spirit, to unite with me in earnest prayer to God on my
31 behalf; that I may be defended from the malice of the unbelieving in Judea, and that my charitable commission may be acceptable to the church
32 at Jerusalem: so that having effected my present purpose I may visit you with joy, if the will of God permit, and may rest after my long journey in the mutual enjoyment of kind and
33 Christian converse with you. And now, may the God of peace be with you all. Amen.

Κεφ. ιε', 1. Συνίστημι δὲ ὑμῖν Φοίβην, τὴν ἀδελφὴν
 ἡμῶν, οὓσαν διάκονον τῆς ἐκκλησίας τῆς ἐν Κεγ-
 2 χρεαῖς· ἵνα αὐτὴν προσδέξησθε ἐν κυρίῳ ἀξίως τῶν
 ἀγίων, καὶ παραστήτε αὐτῇ ἐν ᾧ ἂν ὑμῶν χρεῖζῃ
 πράγματι· καὶ γὰρ αὐτὴ προστάτις πολλῶν ἐγε-
 3 νήθη, καὶ αὐτοῦ ἐμοῦ. Ἀσπάσασθε Πρίσκαν καὶ
 Ἀκύλαν, τοὺς συνεργούς μου ἐν Χριστῷ Ἰησοῦ.
 4 (οἵτινες ὑπὲρ τῆς ψυχῆς μου τὸν ἑαυτῶν τράχηλον
 ὑπέθηκαν· οἷς οὐκ ἐγὼ μόνος εὐχαριστῶ, ἀλλὰ
 5 καὶ πᾶσαι αἱ ἐκκλησίαι τῶν ἐθνῶν) καὶ τὴν κατ'
 οἶκον αὐτῶν ἐκκλησίαν. Ἀσπάσασθε Ἐπαίνετον,
 τὸν ἀγαπητόν μου, ὅς ἐστιν ἀπαρχὴ τῆς Ἀσίας
 6 εἰς Χριστόν. Ἀσπάσασθε Μαριὰμ, ἥτις πολλὰ
 7 ἐκοπίασεν εἰς ἡμᾶς. Ἀσπάσασθε Ἀνδρόνικον καὶ
 Ἰουνίαν, τοὺς συγγενεῖς μου καὶ συναιχμαλώτους
 μου· οἵτινες εἰσιν ἐπίσημοι ἐν τοῖς ἀποστόλοις, οἱ
 8 καὶ πρὸ ἐμοῦ γεγονόσιν ἐν Χριστῷ. Ἀσπάσασθε
 9 Ἀμπλίαν, τὸν ἀγαπητόν μου ἐν κυρίῳ. Ἀσπά-
 σασθε Οὐρβανόν, τὸν συνεργὸν ἡμῶν ἐν Χριστῷ, καὶ
 10 Στάχυν, τὸν ἀγαπητόν μου. Ἀσπάσασθε Ἀπελ-
 λῆν, τὸν δόκιμον ἐν Χριστῷ. Ἀσπάσασθε τοὺς ἐκ

ιε', 2. αὐτὴ—αὐτῇ. 3. Πρίσκαν—Πρίσιλλαν. 5. Ἀσία—
 Ἀχαΐα. 6. εἰς ἡμᾶς—Alii: ἐν ὑμῶν vel, εἰς ὑμᾶς.

Ch. XVI. 1. I RECOMMEND to your attention and hospitable care, Phœbe a Christian sister, who is
2 a deaconess of the church at Cenchrea; that you may receive her for Christ's sake as becometh Christians, and may assist her in whatever she may require your aid. And truly she merits such treatment, for she hath aided and supported many, and among others, myself.
3 Salute on my behalf Prisca and Acquila, my
4 fellow labourers in the service of Christ; who exposed their own lives to danger for the preservation of mine, and to whom, not only I, but all the Gentile Christians are under the deepest obligations; and together with them salute their
5 Christian household. Salute my beloved friend Epænetus, who was the first convert to the
6 Christian faith in proconsular Asia. Salute Mary who hath laboured and suffered much for
7 us. Salute Andronicus and Junias my kinsmen and fellow prisoners, who are known and honoured among the Apostles, having been con-
8 verted before me. Salute Amplias whom I
9 love as a member of the Lord's body. Salute Urbanus my fellow-worker in the service of
10 Christ, and Stachys my beloved friend. Salute Apelles that honourable Christian, and those that

- 11 τῶν Ἀριστοβούλου. Ἀσπάσασθε Ἡρωδίαναν, τὸν
 συγγενῆ μου. Ἀσπάσασθε τοὺς ἐκ τῶν Ναρκί-
 12 σου, τοὺς ὄντας ἐν κυρίῳ. Ἀσπάσασθε Τρύ-
 φαιναν καὶ Τρυφῶσαν τὰς κοπιώσας ἐν κυρίῳ.
 Ἀσπάσασθε Περσίδα, τὴν ἀγαπητὴν, ἣτις
 13 πολλὰ ἐκοπίασεν ἐν κυρίῳ. Ἀσπάσασθε Ροῦ-
 φον, τὸν ἐκλεκτὸν ἐν κυρίῳ, καὶ τὴν μητέρα αὐ-
 14 τοῦ καὶ ἐμοῦ. Ἀσπάσασθε Ἀσύγκριτον,
 Φλέγοντα, Ἑρμᾶν, Πατρόξαν, Ἑρμῆν, καὶ
 15 τοὺς σὺν αὐτοῖς ἀδελφούς. Ἀσπάσασθε Φι-
 λόλογον καὶ Ἰουλίαν, Νηρέα καὶ τὴν ἀδελφὴν
 αὐτοῦ, καὶ Ὀλυμπᾶν, καὶ τοὺς σὺν αὐτοῖς
 16 πάντας ἀγίους. Ἀσπάσασθε ἀλλήλους ἐν φι-
 λήματι ἀγίῳ. Ἀσπάζονται ὑμᾶς αἱ ἐκκλη-
 σίαι πᾶσαι τοῦ Χριστοῦ.
- 17 Παρακαλῶ δὲ ὑμᾶς, ἀδελφοί, σκοπεῖν τοὺς
 τὰς διχοστασίας καὶ τὰ σκάνδαλα, παρὰ τὴν
 διδαχὴν ἣν ὑμεῖς ἐμάθετε, ποιοῦντας καὶ ἐκ-
 18 κλίνετε ἀπ' αὐτῶν. Οἱ γὰρ τοιοῦτοι τῷ κυ-
 ρίῳ ἡμῶν Χριστῷ οὐ δουλεύουσιν ἀλλὰ τῇ ἐαυ-

ις', 16. ἐκκλησίαι πᾶσαι—ἐκκλησίαι. 18. κυρίῳ ἡμῶν Χριστῷ
 —κυρίῳ ἡμῶν Ἰησοῦ Χριστῷ, alii: κυρίῳ Χριστῷ ἡμῶν.

- 11 are of the household of Aristobulus. Salute Herodian my kinsman, and the believers in Christ
12 who are of the household of Narcissus. Salute Tryphæna and Tryphosa, who have laboured in the Lord's service; and the beloved Persis, whose labours in the Lord's service have been
13 abundant. Salute Rufus distinguished in the service of Christ, and his mother, whom, from her maternal kindness to me, I may consider as
14 my own. Salute Asyncritus, Phlegon, Hermas, Patrobas, Hermes, and the brethren who are
15 with them. Salute Philologus and Junia, Nereus and his sister, and Olympas, and all the
16 saints who are with them. Salute one another with a holy kiss. All the churches, which I have planted, and of whose interest in your welfare I am well assured, salute you.
- 17 And here, to return once more to the important subject of my former injunctions, let me exhort you, brethren, to keep a strict watch over those who cause divisions, and give offence to the scruples of others, in direct opposition to the instructions which you have received from me;
18 and to avoid all intercourse with them. For they who act thus, whatever pretences they may make, act not from a spirit of conscientious submission to our Lord Jesus Christ, but that they

τῶν κοιλιά· καὶ διὰ τῆς χρηστολογίας καὶ εὐ-
 λογίας ἐξαπατῶσι τὰς καρδίας τῶν ἀκάρων.
 19 Ἡ γὰρ ὑμῶν ὑπακοὴ εἰς πάντα ἀφίκετο· χαί-
 ρω οὖν τὸ ἐφ' ὑμῶν· θέλω δὲ ὑμᾶς σοφοὺς μὲν
 εἶναι εἰς τὰ ἀγαθὰ, ἀκεγαίους δὲ εἰς τὸ κακόν.
 20 Ὁ δὲ θεὸς τῆς εἰρήνης συνεγίψει τὸν σπασμὸν
 ὑπὸ τοὺς πόδας ὑμῶν ἐν τάχει. Ἡ χάρις τοῦ
 κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μεθ' ὑμῶν.

[[Ἀμήν.]]

21 Ἀσπάζονται ὑμᾶς Τιμόθεος, ὁ συνεργός
 μου, καὶ Δούκιος καὶ Ἰάσων καὶ Σωσίπατρος,
 22 οἱ συγγενεῖς μου. Ἀσπάζομαι ὑμᾶς ἐγὼ Τί-
 23 τιος, ὁ γράψας τὴν ἐπιστολήν, ἐν κυρίῳ. Ἀσ-
 πάζεται ὑμᾶς Παῖος, ὁ ξένος μου καὶ τῆς ἐκ-
 κλησίας ὅλης. Ἀσπάζεται ὑμᾶς Ἑγεστος, ὁ
 οἰκονόμος τῆς πόλεως, καὶ Κούαδρος ὁ ἀδελφός.
 24 Ἡ χάρις τοῦ κυρίου ἡμῶν Ἰησοῦ Χριστοῦ μετὰ
 πάντων ὑμῶν. Ἀμήν.

25 Τῷ δὲ δυναμένῳ ὑμᾶς στηρίζαι κατὰ τὸ εὐ-

ις, 20. συνεγίψει—Ἀλλί: συνεγίψαι. Ib. Ἡ usque ad ὑμῶν, αλλί omitunt. 24. Hoc comma alii omitunt.

may secure their own personal comforts : and by their flattery and insinuating pretences, they deceive the minds of the more simple brethren.

19 I rejoice over your state inasmuch as the fidelity of your obedience is celebrated throughout the Christian world ; and I earnestly desire that your obedience may be secured by an accurate knowledge of what is good, while you retain your present simplicity and ignorance of that
20 which is evil. But the God of peace will secure the peace of your holy society, by trampling Satan, and the false dogmas which are his devices, under your feet speedily. May the grace of our Lord Jesus Christ be with you all. Amen.

21 Timothy my fellow labourer, and Lucius, and Jason, and Sosipater, my kinsmen, salute you.
22 I Tertius, by whose hand this Epistle is written, salute you, as being a brother, through our mutual union with the Lord. Gaius my host, and the willing entertainer of all the brethren who need his assistance, salutes you. Erastus the chamberlain of the city, and Quartus our brother,
24 salute you. The grace of our Lord Jesus Christ be with you all. Amen.

25 Now to Him, who alone is able to establish your faith, according to the gospel which I

αγγέλιόν μου καὶ τὸ κήρυγμα Ἰησοῦ Χριστοῦ,
 κατὰ ἀποκάλυψιν μυστηρίου χρόνοις αἰωνίοις
 26 σεσιγημένου, φανερωθέντος δὲ νῦν διὰ τε γραφῶν
 προφητικῶν, κατ' ἐπιταγὴν τοῦ αἰωνίου Θεοῦ,
 εἰς ὑπακοὴν πίστεως εἰς πάντα τὰ ἔθνη γνωρι-
 27 σθέντος· μόνῳ σοφῷ Θεῷ, διὰ Ἰησοῦ Χριστοῦ,
 ᾧ ἡ δόξα εἰς τοὺς αἰῶνας! Ἀμήν.

[[Πρὸς Ῥωμαίους ἐγράφη ἀπὸ Κορίνθου διὰ
 Φοίβης, τῆς διακόνου τῆς ἐν Κεγχρεαῖς ἐκκλη-
 σίας.]]

ις', 26. διὰ τε—Alii : διὰ. 25-27. Vid. ad c. XIV, 23.

preach, the proclamation of Jesus Christ as the
Saviour of all men ; and according to the reve-
26 lation of the truth concealed in early times, but
now made known through the prophetic writings
at the command of God, to produce obedience
springing from faith, among all nations, to Him
27 the sole and all-wise God, be glory for ever and
ever. Amen.

NOTES.

LIST OF BOOKS MOST FREQUENTLY REFERRED TO IN
THE INTRODUCTION AND NOTES.

1. J. C. Suiceri Thesaurus Ecclesiasticus. Fol. Amstelædami, 1728.

2. G. Bulli Opera Omnia, cura J. E. Grabe. Fol. Lond. 1703.

3. A Paraphrase with Notes on the Epistle to the Romans, to which is prefixed a Key to the Apostolic Writings, &c., by JOHN TAYLOR, D.D. Norwich. 4th Ed. 4to. Lond. 1769.

4. A New Literal Translation from the Original Greek of all the Apostolic Epistles, with a Commentary and Notes, &c., by JAMES MACKNIGHT, D.D. 4to. Edin. 1795.

5. Novum Testamentum, illustratum a J. B. KOPPE, curavit J. T. AMMON. 8vo. Gottingen, 1824.

6. D. JO. GEORGII ROSENMULLERI Scholia in Nov. Test. Tomis v. Edit. vi. 8vo. Norimbergæ, 1815.

7. D. SAM. FRID. NATHAN. MORI Prælectiones in Epistolam Pauli ad Romanos, &c. 8vo. Lipsiæ, 1794.

8. JO. AUG. NOESSELTII Opusculorum ad Interpretationem Sacrarum Scripturarum Fasciculi iii. 8vo. Halæ, 1787.

9. J. S. SEMLERI Paraphrasis Epistolæ ad Romanos cum Notis, &c. 12mo. Halæ, 1769.

10. SCHLEUSNERI Lexicon Græco-Latinum in Novum Test. 8vo. Edin. 1814.

11. Horæ Paulinæ, by W. PALEY, D.D. 8vo. Lond. 1809.

12. A Paraphrase and Commentary on the New Testament, by DAN. WHITBY, D.D. 4to. Edin. 1761.

NOTES.

CHAP. I.

Verse 1. Κλητος, αφωρισμενος.—These words may be synonymous in the sense of *chosen* and *constituted*: so the verb κληῖ is commonly used in the Old Testament: or, probably κλητος may refer to the call from heaven; (Acts ix. 4–6.) αφωρισμενος to the ordination by the church at the command of the Spirit. (Acts xiii. 2, 3.) It is observable also, that until this ordination, St. Paul was not considered as an *Apostle*, but only as a *prophet* or *teacher*. (Acts xiii. 1.)

3. Περὶ τοῦ υἱοῦ αὐτοῦ, κ. τ. λ.—Various are the methods in which commentators have glossed this difficult passage. There can be little doubt however that κατὰ σὰρκα is opposed to κατὰ πνεῦμα ἁγιοῦ, and few will coincide in the conjecture of Ammon, that by the latter expression is meant, ‘according to the prophecies dictated by the Holy Spirit.’ Nor will it do to suppose with others that πνεῦμα ἁγιοῦ signifies the divine nature in Christ: this expression being specifically used in the N. T. for the third person in the blessed Trinity. Perhaps we may render the whole thus: ‘who was born of the seed of David so far as human agency was concerned; and who was powerfully declared by his resurrection to be the Son of God, his resurrection being a new and visible begetting by the agency of the Holy Spirit.’ And we may remark, that as Christ had claimed to be the Son of God before he was raised from the dead, this new miraculous birth was a full proof of the truth of his previous assertions.

4. 'Ορισθεις, as Macknight observes, signifies *marked* and *separated*. Therefore Christ was not *made* the Son of God by his resurrection; but *marked* and proved to have been always so.

5. *Χαριν και αποστολην*.—This expression is commonly interpreted as equivalent to *χαριν της αποστολης*. But the words ought to be construed with a specific meaning to each. *Χαρις*, the *gifts* of the Spirit whereby the Apostle was enabled to preach the gospel to all nations; *αποστολη*, the *commission* whereby he was enjoined to do it. Whitby interprets the whole verse thus: 'By whom we have received the office of Apostles, and grace through his name to call all men to the obedience of faith in him.' Ammon glosses it thus, *εις το πειθειν παντα τα εθνη περι της πιστεως εις το ονομα αυτου*. It might, however, be difficult to shew that *υπερ* ever has the sense of *δια* (*through*), as Whitby renders it; or of *εις*, as Ammon. It has, however, frequently in the apostolic writings the sense of *περι*, as in Rom. ix. 27. *κρζει υπερ του Ισραελ*. And 2 Cor. vii. 4. *πολλα μοι καυκησις υπερ υμων*. Taking it in this sense we may join it with *πιστεως*, and translate the whole thus: 'By whom we have received grace and apostleship, to produce in all nations obedience to the doctrines of the gospel concerning him.' For the sense here given to *πιστις*, see Schleusner ad v. 4.* Cf. also Acts vi. 7. Gal. i. 23.

ονοματος αυτου, is a common Hebraism (שמו) for *αυτου* simply.

6, 7. *Κλητοι*.—So the Jews called themselves *קְרִיבִים*, Isa. xlviii. 12. And as the Jews were originally called and chosen as God's peculiar people; so now, all who partook of the faith of Abraham, were called to a participation in the same rank and privilege.

7. *Αγαπητοι*.—This verbal must be closely connected with the clause *πασι τοις ουσιν εν Ρωμη*, not separated from it by a

* As Schleusner's Lexicon to the New Testament will frequently be referred to, it may be expedient to explain, that *ad verbum* or *ad v.* signifies, under the word last mentioned *πιστις*; while the number expresses which of the different senses given to the word by Schleusner is to be referred to.

comma as in our version, and translated, 'To all the beloved (i. e. Christians) who are in Rome.' It is a strange imagination of Macknight, from the use of the word *πᾶσι* here, that the Epistle is addressed to all the inhabitants of Rome, 'to the heathens as well as to the Jews and Christians.' But *πᾶσι* evidently refers to 'beloved,' &c. If *πάντες*, *all*, really refers to all the Romans, then we must understand in the next verse, that the faith of all the Romans, whether believers or unbelievers, was spoken of throughout the world. Nor is it true, as he asserts, that 'the object of the Epistle is to persuade the unbelieving Jews and Gentiles to believe the gospel.' Its object is to state the doctrine of justification by faith: and to defend it, 1st, from the objections of the Jews; and 2d, from Antinomian inferences. Had the object been to convert unbelievers, the Apostle would no doubt have set himself to prove the fundamental truth, that 'Jesus is the Christ.'

18. *Ἀγιοι*.—It is the fundamental principle of Taylor's Key, that all the terms of privilege used by the Apostle, such as *saved, justified, beloved, saints, &c.*, apply equally to all professing Christians. But as St. Paul expressly declares that the condition of admission into the Christian covenant, is faith, we must conclude that he supposed all the professing Christians of his day, to be sincere believers, feeling and acting in accordance with their belief. And if we had as good grounds for supposing this of all the professing Christians of our day, as the Apostle had, we should be justified in applying the same language to them; but not otherwise. Taylor (Key p. 41. § 137.) quotes as applicable to all the members of the church Col. i. 12. 'Giving thanks to the Father which hath made us meet to be partakers of the inheritance of the saints in light.' But can any one imagine that a professing Christian, living in the secret indulgence of known and allowed sins, is 'meet to be a partaker of the inheritance of the saints in light?' In one sense only can it be maintained that all members of the church are meet for heaven; and that is by maintaining that those who are not holy, are not in God's estimate members of the church, being as it were excommunicated by their *unholiness*. This is

in fact nothing more than to draw the common distinction between the *visible* and *spiritual* church. On our text Taylor observes, that all the Christians at Rome had a good title to the privileges of saints. Unless they were really saints, that is, unless their hearts were really renewed by the Holy Spirit, they had no title to God's favour here, or eternal happiness hereafter. If there be such a thing as an unsanctified saint, it would be difficult to shew what his spiritual privileges are. For the sense of *ἀγιοι* as given in the Paraphrase, see Schleusner ad v. 1. and 5.

9. Λατρεύω.—Some commentators consider λατρεύω ἐν τῇ εὐαγγελίᾳ, as signifying the ministry of the Apostle in propagating the gospel: but λατρεύειν τῷ Θεῷ always refers in the N. T. not to ministerial exertions, but to personal piety. Cf. Matt. iv. 10. Acts vii. 7. xxiv. 14. xxvi. 7. Rom. i. 25. Philip. iii. 3. 2 Tim. i. 3., and many other passages. We may render the passage thus: 'Whom I serve with a spiritual worship, according to the gospel of his Son.'

Εν τῷ πνεύματι.—So ἐκ ψυχῆς. Eph. vi. 6; ἐν καθαῶν συνειδήσει. 2 Tim. i. 3. KOPPE.

10. Εἰπὼς ἤδη ποτὲ εὐωδηθησομαι, *I may at length be so fortunate.* KOPPE and SCHLEUSNER.

ἐν τῷ θεληματι.—ἐν corresponding with the Hebrew ׀ is used for *κατὰ*, according to.

11. Χαρίσμα πνευματικόν, *spiritual grace or gift.* Whitby understands this as referring to miraculous powers; Koppe, to ordinary teaching accompanied by the blessing of the Spirit. It is clear from the whole tenor of the Epistle, that the errors prevalent among the Roman Christians, were to be remedied rather by apostolic preaching and exhortation, than by the diffusion of miraculous powers: and the Apostle's specific aim, in the moral part, seems to have been the production of those affections which are styled (Gal. v. 22.) 'The fruit of the Spirit.' Cf. Rom. xv. 29. Col. i. 9, 10.

12. Τοῦτο δὲ ἐστὶ, *that is to say.* A qualification of the preceding assertion; as if there had been an air of presumption in

supposing, that all the benefit of their meeting, was to be on the side of the Romans.

Before συμπαρακληθῆναι supply εμαυτον.

εν ὑμιν, *together with you.* See Schleusner ad v. εν, 8.

13. For the intention here expressed, cf. Rom. xv. 23, 24, and Acts xix. 21.

14. Ἑλλῆσι τε καὶ βαρβάροις.—It seems needless to inquire with Koppe, whether the Romans are to be classed as Greeks or barbarians: the Apostle evidently means to say, that he was a debtor to all classes and nations; as if he had said high and low, rich and poor.

οφειλέτης.—Koppe interprets this as referring to the *debt* which he owed them for the joy which he had felt in hearing of their faith: but most commentators connect it with the succeeding verse as referring to the *obligation* under which he lay to preach the gospel to all.

15. προθυμον taken substantively with ἡθος understood, denotes, promptitude of mind, strong desire, or confirmed resolution. Schleusner ad v. renders the verse thus: *Itaque quantum in me est vehementer cupio et promptus sum, seu semper desideravi, Christianam religionem tradere Romæ degentibus.*

16. Οὐ γὰρ ἐπαισχυνομαι.—Koppe ingeniously observes, that this idea may have been suggested by the mention of Rome: as if the Apostle had said, ‘Though I know the sensuality and false philosophy that prevail at Rome, and am aware that these aided by imperial power will oppose me and the doctrine which I teach; yet still, I am not ashamed of the gospel of Christ.’ In this and the next verse, the Apostle propounds the great subject of the Epistle, namely, JUSTIFICATION BY FAITH TO EVERY BELIEVER IN CHRIST. For the sense to be given to *justification*, and *faith* or believing, see the Introduction iv.

17. Ἐκ πίστεως εἰς πίστιν, *from faith to faith.* ‘The righteousness of God’s appointment by faith is revealed in the gospel, in order to produce faith in them to whom it is preached.’ MACKNIGHT. Much to the same purpose are the versions of Whithby and Ammon. ‘*Nulli alii rei nisi fidei, tantum propter affectum quandam orationis, idem vocabulum variis*

particulis repetitum invenitur, ut in Rom. vi. 19. 2 Cor. ii. 16.' KOPPE.

Εκ πίστεως, *propter fidem*, ut Heb. יְד. εἰς πίστιν, *credentibus*. Sic etiam Gal. iii. 25. ROSENMULLER.

17. Ἰουδαίῳ τε πρῶτον.—According to the command of Christ. Matt. x. 5.

ὁ δὲ δίκαιος ἐκ πίστεως, ζήσεται. Habac. ii. 4.—Macknight suggests, that ἐκ πίστεως should be joined with δίκαιος which gives the sense of the passage, 'He that is justified by faith shall live.' And Knappe's punctuation is to the same effect. Δίκαιος may certainly be used for δικαιωθείς, as Rom. ii. 13. Οὐ γὰρ ἀκροῦται τοῦ νόμου δίκαιοι παρὰ τῇ Θεῷ; and thus the construction will have a closer connexion with the preceding verse, δίκαιοι ἐκ πίστεως, corresponding with δικαιοσύνῃ ἐκ πίστεως.

ζήσεται, *Shall enjoy the happiness of Christians, both in this life, and in that which is to come.* SCHLEUSNER ad v. ζῶ, 6.

18. The Apostle having propounded the fundamental doctrine of the gospel, namely, justification by faith, goes on to prove the *necessity* of such a gratuitous justification, by shewing at considerable length, that men had no actual righteousness of their own, whereby they could merit the divine favour: but that on the contrary, their actual sins had exposed them universally to the severity of God's just indignation.

ἐν ἀδικίᾳ κατεχόντων, *unjustly confining or obstructing.* So κατεῖχον αὐτοῦ, Luke iv. 42; τὸ νῦν κατεῖχον, 2 Thess. ii. 6. MACKNIGHT and AMMON.

ἐν ἀδικίᾳ for ἀδικως. So ἐν ἀληθείᾳ, *truly*, Matt. xx. 16. ἐν κρυπτῷ, *secretly*. John vii. 10. See Schleusner ad v. ἐν, 30. The knowledge of the one true God, which the persons here spoken of had attained, by contemplating the works of creation, they did not discover to the rest of mankind, but confined it in their own breast by the most flagrant injustice. Such was the conduct of the magistrates and philosophers of Greece and Rome. MACKNIGHT.

19. Διότι for καὶ γὰρ, in confirmation of the assertion, that they did possess a knowledge of the truth.

το γνωστον, for ἡ γνωσις. So LXX, Gen. ii. 9. το ξυλον του ειδεναι γνωστον καλου και πονηρου. Rosenmüller observes, that St. Paul is in the habit of using neuter adjectives for substantives.

20. Απο κτισεως, *ever since the creation*. Luther translates it, *by the creation*: but the instrument *by* which God made himself known is expressed in the following words, *τοις ποιημασι*.

εις το αυτους ειναι αναπολογητους, a common formula for και ουτω εσιν αυτοι αναπολογητοι. The Apostle having undertaken to shew the necessity of a *divine justification* to all, from the want of personal righteousness in themselves, goes on to illustrate this, 1st, in the erroneous theology of the heathens. And his assertion is, that from the creation down to the time when he wrote, such was the force of the proof in the system of nature, and such the constitution of the human mind generally, that men were individually guilty on account of their ignorance of the divine nature and perfections.

21. διοτι γνωτες τον Θεον.—It appears that this and the succeeding verses speak, not of the progress of corruption in any one heathen, but of the progressive corruption of the heathen world collectively. For it cannot be said of the heathens individually, that they *knew God*; but only that they *might have known* him if they would.

ουκ ως Θεον εδοξασαν η ευχαριστησαν.—We have here the true origin of idolatry. Men wickedly attributed the blessings which they enjoyed, not to the agency of a supreme providence, but to the secondary causes which acted within the reach of their bodily senses. Thus they deified kings, warriors and lawgivers, and animals, sometimes as being directly useful, sometimes as being typical of the operations of nature. And just the same in principle is modern idolatry, whether it be that of the papist who worships the saints; or of the worldly man of any church, who loves, serves, and trusts the creature more than the Creator. The mention of birds, quadrupeds, and reptiles, appears to have a particular reference to Egyptian superstition. For the prevalence of these rites at Rome in the apostolic age, see Juvenal Sat. vi. v. 325–340.

25. Εν τω ψευδει.—εν for εις, as in v. 23.

παρα, *more than*. Heb. מִבַּי. Luke xiii. 2. ἀμαρτωλοὶ παρα πάντας τοὺς Γαλιλαίους.

αληθεία του Θεου, for Θεὸς ἀληθινός: and ψευδός, Heb. רָשָׁא. Jer. xiii. 25. Isa. xxviii. 15. signifies a *false god* and the worship addressed to it. ROSENMULLER.

26–28. It would be worse than useless to point out the confirmations of all these horrible charges, which are to be found in the writings of Juvenal, Suetonius, Martial, Lucian, &c.

27. Καὶ τὴν ἀντιμισθίαν.—The licentious habits of the heathen, as they disordered the frame of society, and rendered them incapable of enjoying the natural affections, were to be considered as the ἀντιμισθία, or penalty of their πλάνη, or wandering from the true God to the worship of idols. The reader need scarcely be reminded of the union between idolatry and lust in the rites of Venus, Bacchus, or Isis, and in the modern idolatry of the Hindoos.

28. ἐδοκιμασαν.—δοκιμαζειν, i. q. δοκιμον ἡγεισθαι, *rectum, probum, dignum, aliquid judicare*; etiam *velle*. KREBSII Obs. ‘*Verte non curæ illis fuit.*’ MORUS.

29. πορνεία, πονηρία. Many MSS. omit πορνεία; several retain πορνεία, and omit πονηρία. From the similitude of the words, it is probable that only one of them existed originally, that this was changed into the other by some early transcriber, and that succeeding copyists admitted both. The context leads us to suppose πονηρία to have been the original reading; as all the other sins are connected with malevolence rather than lust; and this reading is supported by the general consent of the fathers. See Koppe or Griesbach V. L. ad loc.

κακοηθεία, seems here to mean not vicious habits generally, but that turn of mind which interprets every thing in the worst sense, which suspects and plots against others: it is opposed to ευηθεία, *integrity, candour*. SCHLEUSNER.

30. Θεοστυγείας, according to its accentuation, means *haters of God*, or *hated by God*: it is here to be taken in the former sense. SUIDAS, WETSTEIN, SCHLEUSNER.

31. ἐφευρέτας κακῶν, *those who invent hurtful counsels, who plot crimes*. KOPPE. *The inventors of new and monstrous lusts,*

such as those mentioned by Suetonius, *Tib. c. 43*. AMMON. The former rendering seems preferable, as the Apostle is now speaking, not of the brutal lusts, but of the malignant passions which prevailed among the heathen.

αστοργους.—Referring to the practice of exposing children, which prevailed both in Greece and Rome. ROSENMULLER.

ασπονδους, ασυνθετους, seem synonymous.—Many MSS. and versions omit the former, which may probably have crept in as a gloss on the latter.

32. Δικαιωμα, *the law, decree, or sentence of God*. Not only did the philosophers condemn such crimes and wicked dispositions as have been described; but even according to the popular creed, they were punished in a future state.

“ Hic quibus invisi fratres dum vita manebat,
Pulsatusve parens, et fraus innexa clienti;
Aut qui divitiis soli incubuere repertis,
Nec partem posuere suis, quæ maxima turba est;
Quique ob adulterium cæsi, quique arma secuti
Impia, nec veriti dominorum fallere dextras.
Vendidit hic auro patriam, dominumq potentem
Imposuit: fixit leges pretio atque refixit.
Hic thalamum invasit natæ, vetitosque hymenæos.
Ausi omnes immane nefas, ausoque potiti.”

ÆNEID lib. vi. v. 608.

32. Ου μόνον αὐτὰ ποιοῦσιν, κ. τ. λ.—Not only do they commit such sins under the influence of passion and temptation, but so corrupted are their minds, that they approve of them in their cooler moments, and esteem others for practising the same. I have quoted from a poet; the following is from an accurate describer of the manners of his own time. Εὐσεβεῖα μὲν οὐδετεροὶ νομίζον, εὐπρεπεία δὲ λόγου, οἷς συμῶναι ἐπιφθόνως τι διαπραξασθαι ἀμείνον ἢ κούον. Οὕτω πασα ἰδέα κατεστῆ κακοπροπίας, καὶ το εὐθεῖς, οὐ το γενναίον πλείστον μετεχει, καταγελασθέν ἡφανισθῇ το δε ἀντιεταχθῆαι ἀλλήλοις τῇ γνώμῃ ἀπίστως, ἐπὶ πολὺ διηνεγκεν. Οὐ

γὰρ ἣν ὁ διαλυσῶν, οὐτε λόγος ἐχθρὸς, οὐτε ὄρκος φοβερός. TITUCYD. lib. iii. c. 82, 83.

CHAP. II.

1. Διό, Schleusner says is sometimes a particle denoting transition. But both by derivation and by usage, διό implies a logical dependence, and answers to our *wherefore*. There is no doubt a transition here, from the case of the Gentile to that of the Jew, who gave to all who were not of the seed of Abraham the name 'Ἀμαρτωλοὶ, sinners. But the condemnation of Jew and Gentile was upon the same ground, namely, the abuse of light, and the transgression of a known law. Διό is therefore equivalent to ἀλλὰ δι' αὐτοῦ τούτου.

3. Καὶ ποίων αὐτα.—αὐτα signifies the lustful and malignant passions which the Apostle had attributed to the Gentiles. The union of these, the 'lust hard by hate,' which prevailed among the Jews, is thus expressed by their own historian: Γυναικίζομεναι δὲ τὰς ὀφείας, ἐφονῶνται δὲ ξείνους, θρυστομενὸν δὲ τοῖς βαδισμασίν, ἐξαπίνης ἐγίνοντο πολεμισταί. JOSEPH. B. J. lib. iv. c. 9.

4. The Jews abused the long suffering of God towards them, under a supposition, that no sin committed by a descendant of Abraham could forfeit the divine favour for ever. Ὑπολαμψανόντες ὅτι παντὶς τοῖς ἀπὸ τῆς σπορᾶς τῆς κατὰ σὰρκα τοῦ Ἀβραάμου, καὶ ἁμαρτωλοὶ ὡσί, καὶ ἀπειθεῖς πρὸς τὸν Θεόν, ἡ βασιλεία ἡ αἰώνιος δοθήσεται. Just. Mart. in Dial. cum Tryph. quoted by Koppe ad loc., and Bull H. A. p. 507.

5. Ἐν ἡμέρᾳ οὐρανίου.—*The day of judgment*, not the destruction of Jerusalem; for though this was indeed *a revelation of the righteous judgment of God*, yet there was in it no grant of eternal life to the pious. Nor does there appear here, as Koppe and Ammon insinuate, any confusion of these two ideas in the mind of the Apostle.

7. Τοῖς μὲν καθ' ὑπομονὴν.—Beza places a comma after ὑπομονὴν, and construes, 'who with patience seek for the rewards of virtue.' But ὑπομονὴν ἀγαθοῦ ἐργου, may properly be rendered

constancy in well doing, as 1 Thess. i. 3. ὑπομονή της ἐλπίδος. Whitby suggests, that ἔργου being used in the singular, intimates some particular work; and since in John vi. 28, 29, faith in Christ is styled *the work of God*; and Phil. i. 6. the production of faith in Christians is called *a good work*; so here ὑπομονή αγαθοῦ ἔργου, may mean *constancy in the faith*.

8. τοῖς δὲ ἐξ ἐριθείας.—ἐξ used as the Heb. נגד, for τοῖς ἐρίζουσι. So Ps. x. 18. *The man of the earth, for the earthly man*. ἐριθείας seems to be connected with ἀληθειαν, and to be nearly synonymous with ἀπειθουσι, as in LXX, Deut. xxi. 20. Construe, *Those who contend against and disobey the truth*. This contention is to be understood not of external opposition, but of private resistance to the voice of reason and conscience described in the last chapter.

ἀληθεία.—Locke understands this of the gospel, which is frequently, by way of eminence, called *the truth*. But the assertion here seems more general, referring both to those who had, and those who had not, the light of revelation. We must therefore understand the Apostle to speak of moral truth generally, whether discovered by the light of revelation, or by natural reason.

10. Ἰουδαίῳ τε πρῶτον καὶ Ἑλλήνι.—Many commentators, among whom are Doddridge and Diodati, suppose that the Apostle does not begin to refer to the Jews, till v. 17. But as here mention is made both of Jews and Gentiles; and in the succeeding verses those who have the law are contrasted with those that have it not, we are compelled to allow that from the beginning of the chapter the Apostle has been speaking of the Jews, and that the ἀνθρώπος πᾶς ὁ κρείων, means not the Gentile, who by natural reason rose above the superstitions of the vulgar; but the Jew enlightened by divine revelation, and proud of his religious distinctions.

11. Προσωποληψία, from προσωπον, and λαμβάνειν, a word purely Hellenistic.—It indicates that affection of mind whereby any one favours another on account of some external dignity or advantage, to the prejudice of him who wants such advantage. KOPPE. Cf. Schleusner ad v. προσωπον, 5.

12. *Ἀνομως ἤμαρτον*.—*ἀνομως* here does not mean without any law, for none of the human race were in that condition, but *without a law of divine revelation*: and *ἐν νόμῳ* refers not merely to the Mosaic law, but to all the preceptive part of scripture.

13. ‘*The doers of the law shall be justified.*’—Macknight justly observes, that no man ever was or could be justified by his obedience either to the law of Moses, or to the law of nature: and hence he concludes, that the law here mentioned is the law of faith. (Rom. iii. 27.) But does not the Apostle here argue *ad hominem*? And must we not understand him to say, ‘Even you who trust to the law for justification, know perfectly that its promises and blessings are addressed, not to the hearers but to the doers of the law?’ From *οὐ γὰρ* down to *ἀπολογουμένων* appears to be parenthetic, and in confirmation of the two assertions which the Apostle has just made: 1st, That the Jew should be punished according to the law. 2d, That the Gentile should be punished in a manner different from that inflicted on transgressors of the law. The reason why the Jews were to be punished was that, though hearers, they were not doers of the law. The guilt of the Gentiles was shewn in this, that their occasional good actions, and the moral satisfaction they felt on account of them, and the fluctuation of their minds, accusing or approving as they inclined to virtue or to vice, shewed that they were under a law written by the finger of God upon their hearts, for the habitual breach of which they were justly condemned. Whitby observes, that most commentators understand verse 14. to refer to the believing Gentiles; but he prefers the opinion of the Greek scholiasts who understand it of such characters as Job, Melchizedek, and Cornelius. Having given in the Paraphrase a third sense, which appears to me more suitable than either, both to the text and context, I conclude with Whitby and Origen, ‘*In arbitrio legentis est probare quæ dicta sunt vel non.*’

15. *ἐργον του νομου*.—*ἐργον* here must not be taken in the same sense, as in the common expression *ἐργα του νομου*. By having *the work of the law written on their hearts*, the Apostle appears to mean, that they possessed naturally a moral power of dis-

tinguishing between right and wrong, which executed the function of the law.

16. Δια Ἰησοῦ Χριστοῦ. Cf. Acts x. 42. xvii. 31.

τα κρυπτα.—*Ea quæ jam nobis non satis apparent, quæ hominum in mentibus quasi abscondita sunt, atque ab hominibus facile aut justo meliora, aut justo deteriora finguntur.* SEMLER'S Paraphrase.

17. Having at verse 13. just touched upon the condemnation of the unholy Jew, the Apostle now resumes the subject and treats it at greater length.

ιδε.—For ιδε a great body of MSS. versions, and ancient commentators, read ει δε, which reading is adopted by Griesbach, Koppe and Knappe. We must thus construe, *What if thou art a Jew, &c.*

επαναπαυη, *trustest in.* So LXX, Micah iii. 2. και επι τον κυριον επαναπαυοντα, where not only the word but the general meaning of the passage has a remarkable coincidence with our text.

18. After Δελημα supply αυτου.

δοκιμαζεις τα διαφεροντα.—κρινεις τι δειπραξαι, και τι μη δειπραξαι. THEOPHYL. with whom agree THEODORET. ELSNER. WOLFIUS.

20. μορφωσιν.—As the Apostle is still narrating the boast of the Jews, we cannot take μορφωσιν here in a bad sense, as in 2 Tim. iii. 5. It seems rather synonymous with τυπον, Rom. vi. 17.

22. 'Ιεροσυλεις.—Koppe following Leclerc, understands this of robbing heathen temples, an ordinary crime of the age, but which seems to come under the general term κλεπτεis; for the fact of the thing stolen having been previously offered to an idol, could not increase the crime, either in the mind of the Apostle, or of any other Jew. Schleusner renders ιεροσυλεις by *violas religionem*, and Semler understands it of their own temple, and refers to Matt. xxi. 12, 13, as a proof that whatever they might pretend, they had no proper respect for its sanctity.

24. Το γαρ ονομα.—The sense of this quotation, though not the exact words, may be found in Is. lii. 5. Ezek. xxxvi. 20. 2 Sam. xii. 14. Nehem. v. 9.

25. The Apostle is proving the necessity of gratuitous justification, from the universal disobedience of the Jews. He therefore speaks of the Mosaic law as being still in force, and of circumcision as being still an imperative ordinance.

26. Δικαιώματα του νομου, *the moral duties which the law requires*. Macknight renders it, 'the precepts of the law of faith,' and this he explains as meaning obedience and love to God, which the Gentiles might both understand and practise by the light of nature. He also paraphrases verse 27. thus; 'And shall not every uncircumcised Gentile, who under the direction of reason and conscience, without revelation, practises the faith and obedience enjoined in the covenant with Abraham, condemn thee,' &c. But what ground of faith can there be without revelation? And what practice of faith, where faith itself does not exist?

27. Ἡ ἐκ φύσεως.—Koppe understands this as qualifying τελουσα. *The uncircumcised who by nature perform the law*. But the περιτομή της καρδιας ἐν πνεύματι, verse 29, is an operation not of nature, but of grace. I have followed Ammon in considering ἐκ φύσεως as connected with ἀχρεώστια: *pudore olim suffundet secundum natales paganus, qui legem observat, te, legis violatorem, circumcisi licet, literasque sacras edoctum*. The Apostle probably refers to those Gentiles, who having learned the perfections of the true God, acted like Cornelius, and endeavoured sincerely and with prayer, to act up to the light which they had received. It must be remembered that the argument here is different from what it was at verse 14, 15. There the object was to prove, that both Jew and Gentile were under a law, and were both guilty by the transgression of it: here the argument is, that the Jew will not be saved by the mere fact of his being circumcised; and that the uncircumcised performing the conditions of the Abrahamic covenant, will receive the blessings annexed to it.

29. Περιτομή καρδιας.—Compare Coloss. ii. 11, where περιτομή χειροποιητος, *the circumcision not made with hands*, is explained as meaning, *the putting off the body of the sins of the flesh*: and

being thus equivalent to regeneration, it is immediately connected with baptism, *ἐν τῇ περιτομῇ τοῦ Χριστοῦ, συνταφέντες αὐτῷ ἐν τῷ βαπτισματι.*

CHAP. III.

1. Το περιεῖσθαι των Ιουδαίων, *the preeminence of the Jews.* The Apostle having been led by the course of his argument, to speak in rather disparaging terms of mere external circumcision, and of the state of the Jews under the law generally, anticipates an objection.—If such was the state of the Jews, if they were equally guilty with the Gentiles, what advantage did they derive from the acknowledged fact, that they were God's chosen people; and from their admission into covenant with him by the rite of circumcision?

2. Επιστευθῆσαι τα λογια του Θεου.—A Græcism for τοις Ιουδαίοις τα λογια επιστευθῆ. So Matt. xi. 5. πτωχοι ευαγγελιζονται. ROSENMULLER.

Construe, '*have been entrusted with.*' Cf. 1 Cor. ix. 17. 1 Thess. ii. 4. 2 Thess. i. 10. The leading advantage of the Jews was, that in the scriptures they possessed a schoolmaster to bring them unto Christ.

λογια του Θεου—*ἡ τὸ νόμον*, are any divine communications. So Schol. Thucyd. ii. 8. λογια εστι τα παρὰ του Θεου λεγόμενα καταλογαδην. But from the context we may limit the meaning to some particular communications, and render it by *promises.* KOPPE.

3. Ηπιστησαν, *have been unfaithful to their trust.* The Jews did not faithfully preserve the doctrine committed to them, but violated the law and worshipped idol. To this *unfaithfulness* of men is opposed ἡ πιστις του Θεου, consisting in this, that God abides by and performs all the promises which he has made. MORUS. If the above rendering of λογια be correct, the *unfaithfulness* of the Jews consisted not in *idolatry or breaches of the law*; but in their departure from the *Abrahamic covenant*; and their rejection of Him who was the great subject of the prophetic promises.

4. Ψευσῆς, *a liar*, in breaking the conditions of the covenant into which they had entered with God. MACKNIGHT.

ὅπως αὐτὸν δικαιώθῃς, 'That thou mightest be justified in thy sayings, and mightest overcome when thou art judged.' This may be a true translation of the Greek, but is not so agreeable to the original Hebrew; nor to the Apostle's sense and design. The Heb. stands thus, Ps. li. 4. למען תצדק בדברך תוכה בשפטך. Literally, 'That thou mayest be just in thy speaking; and clean (that is clear) in thy judging.' What speaking does he mean? The word of promise which God gave to David. (2 Sam. vii. 12-16.) And what is the judging to which he refers? The execution of the threatening. (2 Sam. xii. 9-13.) And David owns that if the threatening did not agree with the promise, God was clear from the charge of falsehood; and the inconsistency must be ascribed to his own wickedness. And this is full to the Apostle's purpose. If the promise to Abraham, was not made good to the Jews, as they expected, they might thank themselves for it. TAYLOR.

5. Συνιστῆσι.—*Declarat, conspiciendam exhibet, declarandæ ejus occasionem dat.* So Philo de Migr. Abr. 394. c. τὴν σοφίαν αὐτοῦ συνιστῆσι ἐκ τοῦ τὸν κόσμον δεδημιουργηκεναι. KOPPE.

Επιφέρειν τὴν ὀργήν, *to inflict punishment.* ὀργὴν γὰρ τὴν τιμωρίαν ἐκαλεσε. THEODORET. For similar objections, see Rom. vi. 1. ix. 19.

6. τὸν κόσμον, *the heathen.* In this sense the word is used by St. Paul, Rom. xi. 12-15.

7. ψευσμα, *idolatry.* So chap. i. 25. *Who changed the truth of God into a lie,* ἐν τῷ ψευδεῖ. KOPPE.

9. Τί οὖν προεχομεθα.—*προεχομαι* in the middle voice occurs nowhere else in the N. T. Wetstein considers it as passive, *an anticellimur, an superamur?* Theodoret glosses it τί οὖν περισσὸν ἐχομεν. The adoption of this sense does not contradict verse 1. There it is asserted that the Jews had an advantage over the Gentiles in the possession of the sacred oracles; here it is asserted that the Jews had no advantage in the matter of personal righteousness.

προεχεν active, has the sense *to excel* ; but its proper sense in the middle is *to have a protection or excuse*. Thucyd. i. 140. Sophoc. Antig. v. 80. Construe, Num prætextus nobis est in his præcipuis nationis nostræ commodis? Do these privileges of our nation afford us any protection against the wrath of God? MORUS.

10. Καθως γυγαπται.—Down to verse 19. is a quotation from the LXX version, Ps. xiii. But the quotation is not found thus collected in the Hebrew text. Verses 10, 11, 12. nearly correspond with verses 1, 2, 3. Ps. xiii. Verse 13. with Ps. v. 9, and cxi. 3. Verse 14. with Ps. x. 7. Verses 15, 16, 17. with Prov. i. 16. and Isaiah lix. 7, 8. Verse 18. with Ps. xxxvi. 1. Cf. Bos. V. L. on Ps. xiii. And Koppe Excursus i. pp. 360, 361. Utitur hic Paulus diversis sententiis tum ex Psalmis tum ex Isaiâ, nec utique verba semper adnumerans, sed sensum qualem memoria suggerebat, bene exprimens. Tempora inquit sunt qualia olim a Davide et aliis descripta sunt. ROSENMULLER.

19. τοις εν τῷ νομῳ.—Ammon would confine this to the Mosaic law ; but the context, and especially the long string of passages just quoted, shews that it refers to the whole preceptive part of scripture.

ὑποδικος.—Not *qui causâ cadit*, as Koppe renders it, which can refer to a man only after trial and condemnation ; but rather as Hesychius glosses it ὑπευθυνος, ενοχος δικης, *justly liable to trial and condemnation*.

20. Διοτι εἰς εργαων νομου, κ. τ. λ.—The Apostle uses νομου εργα, as the Jews did, for works intrinsically meritorious. He does not deny that the ancient scriptures taught men to seek for spiritual assistance, or to throw themselves upon the divine mercy : but only asserts that the preceptive part, on their obedience to which the Jews founded their hopes of justification, gave only the knowledge of sin. Beza properly explains νομος as signifying ‘*omnem doctrinam seu scriptam seu non scriptam, quæ aliquid jubeat aut interdicit.*’

21. Here the Apostle ends his demonstration of the insufficiency of human merits for the attainment of salvation ;

and now begins to propound the doctrine of justification by faith.

22. ‘*The righteousness* (rather justification) *of God by faith of Jesus Christ.*’ ‘The Apostle who in the foregoing chapter hath so fully taught, that men might be saved who had no external revelation, cannot be supposed in this place to make the explicit knowledge of Christ, and faith in him, necessary to salvation. *Δια πίστεως Ἰησοῦ Χριστοῦ*, must therefore be rendered, not *through faith in Christ Jesus*; but *through faith of Christ Jesus*, understanding the faith which Jesus Christ has enjoined.’ MACKNIGHT. On these strange observations, we may remark, *first*, that in the last chapter the Apostle proves, *not* that men may be saved without an external revelation, but that the heathen were condemned for their transgression of an internal revelation; and that holiness was acceptable to God, even from uncircumcised persons. *Secondly*, the faith which Christ enjoined, was *faith in himself*. Not that we must, therefore, conclude, the eternal condemnation of all to whom the gospel has not been preached. God may save them by *grace*, but not by *the covenant of grace*, in which those only are parties who have heard and believed the gospel.

For the meaning of the phrase *δικαιωσὺν διὰ πίστεως*, see the Introduction iv. 19. I may here repeat briefly, that I take it to mean, the act of God in acquitting a sinner; the sinner having first by the action of faith been rendered a fit object for this exercise of divine grace.

εἰς πάντας καὶ ἐπὶ πάντας.—The force of this expression is to be found, not in the choice of the prepositions *εἰς* and *ἐπὶ*, which are synonymous, but in the repetition of *πάντας*. ‘*To all, all without exception who believe.*’ KOPPE.

23. *τῆς δόξης τοῦ Θεοῦ*.—‘*Carent omni illâ, quæ Deo similis red- dat, gloriâ et felicitate æternâ.*’ SEMLER. *Have failed to attain the approbation of God.* MACKNIGHT. So in John xii. 43. ‘*They loved the praise of men more than the praise of God,*’ *δοξάν των ανθρωπων*, and *δοξαν τοῦ Θεοῦ*. See Schleusner ad v. *δοξα*, 1.

24. This important verse declares, that justification is in no case merited, but must always be the free gift of divine grace; and next, that this grace was purchased by the ἀπολυτρώσις, or *payment for redemption*, which Christ made by his blood upon the cross.

25. Ἰλαστήριον.—The question here among commentators is whether we shall render this word by *expiatory sacrifice*, or by *mercy-seat*. Chrysostom, Theophylact and Origen among the ancients, Erasmus and Leclerc among the moderns, adopt the former; Theodoret and Luther the latter. Whitby seems to mingle the two senses together, though the *former* properly applies to the *atonement* of Christ, the *latter* to his *intercession*. Either sense is directly opposed to the Socinian doctrine, for the mercy-seat was the place where the divine mercy was to be obtained by the sprinkling of blood as an atonement. Cf. Lev. xvi. 13, 15, 16.

δια.—*Quod attinet ad*; in reference to. SCHLEUSNER ad v. δια, 9.

26. Ἐν τῇ ἀνοχῇ τοῦ Θεοῦ.—ἀνοχή is *forbearance* or *long-suffering*, synonymous with μακροθυμία. Here the two clauses ἐνδείξις τῆς δικαιοσύνης ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, and ἐνδείξις τῆς δικαιοσύνης ἐν τῇ οὐκ αἰσῶ, seem directly contrasted with each other. I have, therefore, taken τῇ ἀνοχῇ in opposition to τῇ οὐκ αἰσῶ, as signifying the period during which God exercised forbearance. Cf. Acts xvii. 30. τοὺς μὲν χρόνους τῆς ἀγνοίας ὑπερίδων ὁ Θεός.

οὐς το ἔκαι αὐτοὶ δικαιοί.—God's righteousness or justice might have appeared doubtful, on account of his having so long passed over the sins of men, unless in the mean time he had made a sufficient display of his hatred to sin. But such a display having been made by the death of Christ, His justice is thereby fully proved. MACKNIGHT.

Taylor observes, (Key, p. 47.) that the scripture nowhere speaks of Christ's death as satisfying the divine justice. Now it speaks of it here. The Apostle says expressly, that by means of the blood of Christ, God was just while justifying sinners; thereby implying, that without such a propitiation, the *justification* of sinners would not have been a *just* act. As to

Taylor's objection, that if divine justice was satisfied, redemption cannot be of *grace*, the answer is easy. Justice was not satisfied by *us*; and, therefore, as far as we are concerned, salvation is a *free gift*. With respect to Christ, it was not a *free gift* but a *purchase*. 1 Cor. vii. 23. vi. 20. 1 Pet. i. 18, 19.

27. Που ουν ἡ καυχῆσις, ἐξ ἐκλεισθῆ.—The reasoning of the Apostle will appear most clear, if we consider this clause as parenthetical, and διὰ τοιούτου νομοῦ to refer to δικαιούντα in the preceding verse. *‘Where then is boasting? It is excluded. For what is the nature of the system by which God justifies sinners? Does it rest upon a basis of works, or of grace? Not certainly of works, but of grace.’*

28. Upon the whole, then we conclude, that man is acquitted by faith; not by the merit of his obedience to the revealed law; for in that case it could extend only to the Jews. But God is not the God of the Jews only, &c.

30. εἰς ὁ Θεός.—Seeing God is one, that is only, or but one. TAYLOR. But it appears that the reference is to unity of *purpose*, rather than to unity of *person*.

ἐκ πίστεως.—There is here no difference of sense between the prepositions ἐκ and διὰ. The repetition is only intended to make the word πίστις more prominent: so verse 23. εἰς πάντας καὶ ἐπὶ πάντας.

31. νομον ουν καταργουμεν.—Middleton, Doct. Gr. Art. p. 445. observes, that νομον without the article must here mean *moral obedience*. But the succeeding argument respecting the justification of Abraham shews, that νομος here means, not the law of Moses, nor any law properly so called, but the system by which God has from the beginning justified men, the νομος δικαιούσης mentioned ch. ix. 30. We may, therefore, translate with Koppe, *Num vero pugnāt hæc mea sententia cum iis, quæ libris vestris sacris hactenus tradita accepistis? Immo vero amice cum iis consentit, variisque horum ipsorum librorum locis, egregie illustratur et confirmatur.*

CHAP. IV.

1. *κατα σαρκα*.—Locke refers this to *our father*; Taylor more properly to *obtained*, and understands it to mean *by his circumcision*. *εν σαρκι* and *κατ'ε σαρκα* are often thus used. Cf. Gal. vi. 12. 2 Cor. v. 16. and xi. 18. Philip iii. 3. Bull understands it of works done by Abraham in his own strength before he was justified; this is also a sense in which *σαρκι* is often used. See Introduction iv. 21.

3. For the proper sense of the verb *λογιζομαι* in this argument, see the Introduction iv. 22. Here we may observe, that *εις* is never used for *αντι*: and, therefore, the *for* in our version must be understood as indicating, that Abraham's faith was *instrumental to his justification*, not that it was accepted *as a substitute for personal righteousness*.

5. *τω δε μη εργαζομενω*.—It must be remembered, that the whole of the Apostle's argument against works, is against works considered as the meritorious cause of justification. By this verse, therefore, we are not to understand, that the believer is justified, though his faith should continue unproductive of good works: but only that the instrumental cause of his justification is his faith, and not the merit of any works done by the light and power of nature.

6. *ανευ εργαων*, that is, *ανευ εργαων νομου*.—Christian holiness is materially concerned in the work of justification: but man is in no degree justified by works done before grace and offered to God as possessing merit.

8. *To impute* (*λογιζομαι*) is, as has been observed in the Introduction, a commercial word, and signifies *to put to account*. It may be predicated either of a crime or virtue, as verse 5, *faith is counted or imputed*, and here *sin is not imputed*; or of the reward or punishment consequent upon the virtue or crime, as verse 6, *justification or acquittal is imputed*. See Introduction iv. 22.

10. God entered into covenant with Abraham in Haran, (Gen. xii. 1-3.) about twenty-four years before the institution of circumcision; in which interval the promise was frequently renewed.

11. *He received the sign of circumcision.*—The Apostle by asserting that circumcision, which was unquestionably administered to children, was a seal of spiritual blessings, invalidates the principal arguments which have been brought against *infant baptism*; and at the same time by denominating Abraham, the father of all who believe, he shews that the promises made to him and his seed extend to believers of all nations.

13. *The promise that he should be heir of the world.*—עֲרֵם, *the land or region.* The Greek Scholiasts, whom Whitby follows, say that this signifies, that in him all nations should be blessed. Now this would seem a most arbitrary gloss, even if no mention had been made in the original promise of an inheritance in lands. But when such an inheritance was specifically promised, (Gen. xvii. 7, 8.) we must necessarily suppose it to be referred to here. But how, it may be asked, was the promise of *inheriting the land*, made good to believers generally? This part of the promise in its original meaning was made good only to the Jews by their possession of Canaan. But it appears, that combining the two promises made to Abraham, 1st, that in his seed (Christ) all nations should be blessed; and 2d, that his seed (the Jews) should inherit the land; the Jews expected in the person of Messias, one who should sit upon the temporal throne of David, and extend the empire of the Jews over the whole earth. To *inherit the land* would, therefore, with them be synonymous to *participating in the triumphs of Messial's kingdom.* In this sense we may explain, Matt. v. 5, 'Blessed are the meek, for they shall inherit the earth, or land;' that is, *they shall join in my triumph, and reign in my kingdom*, an intimation which Christ afterwards explained, by asserting that his *kingdom was not of this world.* Nearly the same view of Matt. v. 5. is taken by Mr. Sumner, (Sermons on Christian Faith and Character, p. 251.) Cf. Joseph. B. J. iv. 5. Το δε επάγειν αυτους μαλιστα προς τον πολεμον, ην χρησιμος αμφοβολος εν ταις

ἱεροῖς εὐρημασιν ἡρακμασίν, ὡς κατὰ καιρὸν ἐκείνων ἀπο τῆς χώρας τις αὐτῶν ἀρξῆν τῆς οἰκουμένης. To the same purpose, Tacitus Hist. v. 13. Pluribus persuasio inerat antiquis sacerdotum libris contineri; eo ipso tempore fore ut valesceret oriens, profectique Judæarum potirentur. See also Schoetgen. Hor. Hebr. vol. ii. p. 143, 266. and Koppe Excursus 1 in Ep. ad Thess.

14. Compare Gal. iii. 18.

ὡς ἐκ νόμου.—This cannot mean, that they are subject to the Mosaic law, for thus the whole Jewish nation from Moses to Christ must have been excluded. But both here and in the preceding verse, by *διὰ νόμου* we must understand a claim of merit on account of legal obedience. *διὰ νόμου* or *ἐξ νόμου* is opposed to *διὰ δικαιοσύνης πίστεως*, just as *ἐξ ἔργων νόμου* is elsewhere. If any were justified by the merit of their obedience, they had no need of a faith like that of Abraham, being justified without it; and the promise of the Redeemer was void to them, since being justified by their own efforts, they needed no redemption.

15. If a man were placed under no law, he could not then be arraigned as a sinner. But this is an impossible case; for St. Paul has shewn that the Gentiles were under the law of nature, no less than the Jews under the law of Moses; and that each of them were condemned by their respective dispensations. COKE.

16. οὐ τῷ ἐκ τοῦ νόμου μόνον.—Here *νόμου* being used with the article which it is not in verse 14, I have so construed it. In verse 14. the Apostle denies that those who sought justification by legal obedience were heirs at all: here he asserts that all believers, whether under the law of Moses or not, were heirs.

17. κατενόητι οὐ.—Schleusner renders this *because he believed in God*, reading *Θεῷ* for *Θεοῦ*, which would require a corresponding change in the participles that follow; for all which changes there is no authority. Semler renders the verse, *In conspectu Dei, quasi jam aderant, licet nondum isto tempore evenit*: which version I have adopted, as giving the only proper sense of *κατενόητι*. Koppe understands the remainder of the verse as merely descriptive of the unlimited power of God. Most commentators, however, understand it as having a closer

reference to the subject of Abraham's faith. Thus they consider ζωοποιουντος τους νεκρους, as referring to the deadness of Sarah's womb (verse 19.); and καλουντος τα μη οντα ως οντα, to the extension of spiritual blessings through his seed to the Gentile world. So Clem. Rom. Ep. ii. 1. Εκαλεσεν ημας ουκ οντας, και εβελησεν εκ του μη οντος ειναι ημας; referring to the call of the Gentiles.

18. Επ' ελπιδι, *hopefully*. So Matt. xii. 32. Acts x. 34. επ' αληθειας, *truly*. 2 Cor. ix. 6. επ' ευλογιας, *plentifully*. See Schleusner ad v. επι, 21.

19. Ουτως εσται το σπερμα σου, sc. as numerous as the stars of heaven. Gen. xv. 5.

20. Διακριθη τη απιστια, for ηπιστει διακρινομενος.—διακρινεσθαι, i. q. δισταζειν, ενδοιαζειν, επαμφοτεριζειν, to *hesitate* or *doubt*. Cf. Rom. xiv. 23. Matt. xxi. 21. ΚΟΡΡΕ.

21. Πληροφροεισθαι, to *be filled*. It is commonly used in the N. T. with such words as ελπιδος or πιστεως, as in Heb. vi. 11. x. 22. The latter is clearly understood here; and πιστις understood is also the nominative to ελογισθη, verse 22.

23. δι' αυτον.—Koppe translates, for *his honour*, and δι' ημας, for *our sake*. But it seems preferable, if we can, to give the same sense to δια in both cases. *In relation to*, may be the true meaning, as in Rom. iii. 27. The justifying power of faith was recorded, not as being peculiar to his faith, but as being equally true in relation to us.

24. 'If we believe on him that raised our Lord Jesus from the dead.' Macknight here observes, that a justifying faith has for its object, not Christ, but God who raised Christ; and that, therefore, the heathens who never heard of Christ, may equally with Christians be justified by faith. But to *believe in God who raised Jesus from the dead*, means to believe in Him as *having raised Jesus*; it is the act of God, and not simply His existence which is the object of faith. Thus the Apostle ch. x. 9. when describing the righteousness which is of faith says, 'If thou shalt confess with thy mouth the Lord Jesus, and shalt believe that God raised him from the dead, thou shalt be saved.' Besides at the 13th and 14th verses of the same chapter the

Apostle declares, that without the preaching of the gospel, there can be no faith, and no salvation. The young student of Theology cannot be too much upon his guard against the gross errors of Macknight on every text that relates to the doctrine of Christian faith.

25. Δικαιωσις appears to mean the same as δικαιωσις του Θεου, ch. iii. 21. except that δικαιωσις marks more the final completion and result of our *acquittal*. ROSENMULLER. For the difference between pardon and acquittal, and the manner on which the former depends on the death, the latter on the life of Christ, see Introduction iv. 4.

CHAP. V.

2. εις την χάριν ταυτην.—I have construed *χάριν*, by *means of grace*, by which term are to be understood all the institutions of primitive Christianity, such as the sacraments, apostolic and ministerial teaching, &c. which comes very nearly to Schleusner's 3d sense of *χάρις*. So Acts xiii. 43. *πρόσμενεν τη χάριτι του Θεου*, to continue in attendance on the preaching of Paul and Barnabas. 2 Cor. vi. i. *μη ες κενον την χάριν του Θεου δεξασθαι*. Not to receive the means of grace, without using them to the sanctifying purposes which they were intended to effect.

της δόξης του Θεου.—The commentators so universally understand this of the glory of God, as revealed to the saints in a future state, that I would only venture to hint that *δόξα* may possibly have here the same meaning of *approbation* as in ch. iii. 23. *We rejoice in the hope of securing the divine approbation, by the proper use and sanctifying effects of the means of grace.*

3. ου μόνον δε, αλλα, *yea, and what is more than this*. Cf. 2 Cor. viii. 19. Acts xix. 27.

4. Δουλην, *a certain and just estimate of our real state and qualities*. SCHLEUSNER ad v. 2. Christians in a state of temporal comfort, are apt to take for granted the extent and strength of their devotedness to God; but persecution or suffering calls it all into exercise, and enables them to judge it accurately. And if upon this trial, our devotedness be found

strong, then have we a sure and reasonable hope, that we are children of God.

5. Οὐ καταισχυνεῖ, *does not deceive, so as to render us ashamed of having indulged it.* Ps. xxii. 6. cxix. 116.

ἵτι ἡ ἀγάπη, κ. τ. λ.—The *love of God* may here mean either His love to us, or our love towards Him. In the former sense, which seems the preferable one, (cf. verse 8.) the Apostle argues, that our hope is not vain, because we (i. e. true Christians) already feel in our hearts, those sanctifying influences, which are the gifts of God's love to us, and which are at once the preparation and the foretaste of heaven.

6. κατὰ καιρὸν.—Cf. Gal. iv. 4. 'When the fulness of time was come.' The *due time*, or *fulness of time*, means the period when the dispensations or systems whereby God prepared the way for the gospel, had wrought their requisite effect.

7. Δίκαιον, αγαθόν.—δικαίος here has its proper sense of *just*, and αγαθός that of *beneficent*, as in ch. xii. 21. So Cic. Off. iii. 15. *Sive vir bonus est is qui prodest quibus potest, nocet nemini.* The three degrees of character are, ἀσεβής or ἁμαρτωλός, δίκαιος, αγαθός. The *first* describes the man who neglects to do what he ought, and does the things which he ought not to do: the *second*, him who merely abstains from that which is unlawful: the *third*, him who not only does this, but also exercises active goodness and beneficence. The Syriac reads *unjust* for *just*, which reading is approved by Senler.

9. Πολλὰ οὐκ ἔστιν ἁμαρτία.—Hic jam sequitur illatio majoris, i. e. magis credibilis rei. *Nunc ab omni culpa liberati per ejus mortem, eripiemur per eandem (mortem Christi) ab exitio quod impios manet.* ROSENMULLER.

9, 10. There are three words here deserving particular attention, δικαιωθεντες, σωθησομεθα, καταλλαγεντες. The verses are evidently parallel and express the same truth, yet there is a distinction between δικαιωθεντες and καταλλαγεντες. The *former* has reference only to what passes in the divine mind, when God for just and sufficient cause acquits the sinner: the *latter* refers not only to this, but also to the change which takes place in the heart of the sinner towards God. σωθησομεθα refers to

the final result of present justification and reconciliation, namely, *eternal salvation*; which result the reconciled sinner is prevented from forfeiting by the assistance of the Holy Spirit. And this assistance is derived from Christ, who *ἐν τῇ ζωῇ αὐτοῦ*, in that life which he now lives at the right hand of the Father, 'maketh intercession for his people.' *καταλλάσσει τὴν τὴν*, means *to conciliate a friendship between the one and the other*. If then we be reconciled to God, God loves us, and we in return love Him.

11. *καυχώμενοι* for *καυχώμεθα*, means not so much to *rejoice* as to *exult*.

12. The Apostle having been led to speak of the benefit purchased for us by Christ, as a *reconciliation* with God, naturally turns to consider the manner in which man originally lost the favour of God; and proceeds, partly to compare, and partly to contrast, the evil produced by Adam's transgression, with the benefit produced by Christ's death. And that we may be the better able to understand the extent of that evil, we must consider wherein the state of Adam before the fall, differed from his state after it, or from the natural state of his posterity. It appears then, that systematic theologians often go beyond the warrant of scripture, in attributing something like *moral perfection* to Adam in his first estate. We know that he yielded to the only temptation to which he was exposed; and we do not know whether if he had been exposed to others, he might not in like manner have yielded to them. Until his *fall*, however, he was *sinless*: he received all his comforts directly from the hand of God, was sensible of his presence, held personal communication with Him, and was, *from his circumstances*, incapable of feeling envy, hatred, lust, covetousness, which are the origin of so much guilt and misery among his descendants. But what is more than this, he knew God *only* as a benefactor, and, therefore, naturally loved Him, even supposing his mind to be naturally constituted as ours. When, however, he first *desired* to eat the forbidden fruit, he immediately began to consider God as injuriously circumscribing his freedom of action; and when he had eaten of it, his love to

God was *gone*, for he immediately considered him as a judge and an avenger. Such was the *internal* fall of Adam. His *external* fall was from his paradisaic state of innocent enjoyment, to the labours, the wants, and the sorrows, which have ever since attended the supply of man's animal wants. His body immediately became mortal, and subject to the diseases and decay, which precede and cause *dissolution*, the special *penalty* of the transgression.

This penalty has descended upon all Adam's posterity ; 1st, As forming a part of the physical nature which they inherit from their first parent : 2dly, Wherever a direct revelation of God's will has been given, as a just punishment for the personal sins which each individual has committed. And their natural and original sinfulness consists in this, that they possess no natural principle sufficient to support them against the temptations which surround them in this their fallen state. For man's salvation therefore, that is, for his complete deliverance from the evils introduced at and occasioned by the fall, three things were requisite : 1st, That atonement should be made for actual sins : 2d, That a principle of holiness should be superinduced upon the mind : and, 3d, That death (the perpetual separation of soul and body) should be destroyed, and man be rendered again, as he was first created, *immortal* in his complete nature. The Apostle has already discussed the *first* of these subjects at considerable length ; the *second* he treats of in the 6th and succeeding chapters ; and here he proceeds to enlarge upon the third.

12. ΔΙΑ ΤΟΥΤΟ, *formula transeundi*. SCHLEUSNER.

ἐφ' ᾧ, *although*. Cf. 2 Cor. v. 4. Philip. iv. 10. See Schleusner ad v. ἐπὶ, 23. α. The reader will observe, that Schleusner gives our text under the next sense β ; and gives to ἐφ' ᾧ the meaning *because*. This appears quite inconsistent with the Apostle's argument, which is, that men died not for their personal sins, but on account of Adam's transgression. Nor is our marginal version approved of by Whitby admissible, as no instance can be brought of ἀμαρτανειν ἐπὶ τινι, as signifying *to sin in, or by the transgression of another*. And even supposing this to be

an allowable use of *εἰτι*, the words ἐφ' ᾧ πάντες ἡμαρτον, ought to have come immediately after δι' ἑνός ἀνθρώπου, not to be disjoined from it as it is ; and that, not by one connected parenthesis, but by three distinct clauses.

13. Macknight translates *η*, *was counted*. The meaning seems to be, that before the Mosaic law, sin existed in the world ; but as no divine law had as yet declared death to be the penalty of sin, sin was not visited with death as a penalty. Ammon goes too far, when he glosses the passage thus, ' *Pecatum quidem jam ante legem Mosaicam inter homines dominatum est, ita tamen, ut culpâ et reatu, adeoque ut vi suâ lethiferâ careret.*' Now the destruction of sinners by the flood, shewed sufficiently that sin was not then free from blame and liability to punishment (*culpâ et reatu*) : and, indeed, the Apostle in the 1st chapter of this Epistle, has fully proved the accountability (*reatus*) of the whole human race. Sin, indeed, then wanted *vi sua lethiferâ*, in as much as death was not the penalty annexed to personal transgression generally. But though all died as desoendants of Adam, and partakers of this consequence of his fall, yet the circumstances of particular horror under which they died, were the penalty of their own sin.

14. *Τους μὴ ἀμαρτήσαντας*.—Those who, although sinners, had not like Adam, transgressed a positive law, sanctioned by the penalty of death. Semler renders the passage, *Qui omnes peccando fuerunt Adamo simillimi* ; omitting the *μὴ*.

ὅς ἐστι τυπὸς τοῦ μελλόντος.—We must not strain the similitude between Adam and Christ (ὁ μελλών) further than to the one point referred to by the Apostle. Adam was a type of Christ in this, that the acts of each were influential upon the fate of the whole human race. By Adam's transgression, all became *mortal* ; by Christ's righteousness, all became *immortal*.

15. It appears from this verse, and still more plainly from verse 17, that *eternal misery* formed no part of the penalty of the fall upon Adam's posterity, since in that case there would have been a parallelism, between Christ and Adam, which is here expressly denied.

16. Κριμα . . . εις κατακριμα.—Κριμα is the sentence of God passed upon Adam, Gen. iii. 17. κατακριμα the condemnation of the whole human race to the dominion of death. ΑΜΜΟΝ.

δικαιωμα is here used in a very unusual sense. It occurs Luke i. 6. Rom. i. 32. ii. 26, meaning *precepts of law*. Rom. v. 18. and viii. 4. Rev. xv. 4. and xix. 8, meaning *perfect moral obedience*. But here being opposed to κατακριμα, *condemnation*, it must be translated *justification* or *acquittal*; and were there any authority of MS. we might suppose it an erroneous reading for δικαιωσιν or δικαιουσιν. TAYLOR.

17. λαμβανοντες.—I have rendered this in the sense of *actively accepting*, as Matt. xiii. 20. μετα χαρις λαμβανων τον λογον. The effects of Christ's righteousness and death, so far as they merely remedy the effects of Adam's transgression, are common to all: but there is a further and far higher effect, by which those only will profit, who willingly and joyfully accept it by faith: viz. not immortality merely, but eternal happiness and glory with Christ.

18. εις δικαιωσιν ζωης.—As the κατακριμα which came upon all, was *condemnation to death*; so the δικαιωσις which equally extended to *all*, was the restoration of immortality. Our translators have, with apparent propriety, filled up the blank in the construction of the original, by supplying κριμα and χαρισμα from verse 16.

δικαιωμα here is opposed to παραπτωμα, and has the meaning of *perfect obedience*.

19. Macknight thinks that this is not a repetition of the assertions contained in verse 18: though surely it is no uncommon case for the Apostle to repeat an important assertion. By being *made sinners*, Macknight understands inheriting a *corrupt sinful nature*; and by being made righteous, having a personal trial allowed us, and being *put into a capacity of becoming righteous*.

οι πολλοι, *all men*. See Schleusner ad v. πολυς, 2. In this verse the expression οι πολλοι cannot, by any just rule of interpretation, be differently rendered in the two clauses. And it must be remembered that the Apostle is not speaking of the

special benefit of Christ's death to believers, which has no parallel in the effects of Adam's transgression : but to its general effect on the whole human race. As then by Adam's transgression, *all* were condemned to death, and thus treated as though they themselves had broken the Paradisaical Law ; so by the obedience of Christ, *all* were restored to immortality, and thus treated as if they themselves had performed the conditions of that Law. *κατεστάθησαν ἁμαρτωλοὶ* corresponds with *κατακρίμα* in the preceding verse : *κατασταθήσονται δίκαιοι* with *δικαιοσύνῃ ζωῆς*. H. Dodwell in his curious work on the Natural Mortality of the Soul, glosses the parallel verse 1 Cor. xv. 22. thus : ' As all who are in Adam die, so all who are in Christ shall be made alive.' But in order to give this sense, the Greek ought to have been, not *ἐν τῷ Χριστῷ πάντες ζωοποιήσονται*, but *πάντες οἱ ἐν τῷ Χριστῷ ζωοποιήσονται*. Much to the same purpose, Doddridge renders the verb, *we all shall be made alive*, as if the assertion only extended to Christians.

20. *ἵνα πλεονασῇ το παραπτῶμα*.—It is absurd to understand this, as if the object of the law was to increase the quantity of sin. That which before the giving of the law, was only *ἁμαρτία*, *sin* or *error*, became by the giving of the law *παραπτῶμα*, *the transgression of an explicit law sanctioned by a known penalty*. The law was, therefore, given, not that the quantity of sin might be increased, but that its evil nature and deadly consequences might be better understood. So Rom. vii. 13. *ἵνα φανῇ ἡ ἁμαρτία*, and *ἵνα γενῆται καθ' ὑπερβολὴν ἁμαρτωλὸς*. Where Semler properly observes upon *γενῆται*, ' *Logicè* (ut cap. iii. 4.) *ut ad nos pateret*.' So also Rosenmüller, ' *That the atrocity of sin might appear*. It is a common Hebraism to use *esse* for *apparere*.'

παρουσηλθεῖν, translated Gal. i. 4. *came in privacy*, and here by Locke, *entered a little*, that is, among the Jews only. The sense seems to be, *came in parenthetically*, not as part of the original or final scheme, but as a subsidiary minister. TAYLOR.

οὐ δὲ ἐπλεονασεν ἡ ἁμαρτία, κ. τ. λ.—Though the criminality of sin was rendered more apparent by the law, yet even the law abounded with proofs of God's readiness to forgive ; and under

the law, the prophets were empowered gradually to reveal the great *χαρις*, universal atonement by the blood of Christ.

21. *Δικαιοσύνης εἰς ζωὴν αἰώνιον*.—The word *ὑπερεπερίσσευσεν* in the last verse implies, that the gift of God through Christ fully remedied the evil produced by Adam's transgression, and effected something also beyond this. By *δικαιοσύνη εἰς ζωὴν αἰώνιον*, we must, therefore, understand both the *general* and *particular* effects of Christ's death; both the grant of immortality to all, and the grant of eternal happiness to believers.

CHAP. VI.

1. THE Apostle here states and repels an Antinomian inference, from what he has just been advancing. The objection is to this effect: if the condemning power of sin which was rendered apparent, and, with respect to death, actually conferred by the law, has been met and remedied by the death of Christ; why should we not continue in sin, and thereby afford a fuller scope for the exercise of the divine grace? And this argument he meets, not by a formal refutation, but by a reference to their initiation into the Christian covenant. The expressions *ἡ ἀγνοεῖτε*, v. 3, and *τοῦτο γινώσκοντες*, v. 6, seem to imply, not that the ceremony of baptism manifestly represented the doctrine stated; but that Christian converts were, previous to their baptism, instructed in the typical nature of the rite; and understood that in baptism they engaged to renounce sin, and to cultivate holiness, as the condition of their admittance to, and continuance in the Christian covenant. The Bishop of Peterborough, in the conclusion of his sermon on the Articles, preached before the University in 1825, proves very distinctly, that justification is one and the same thing with the grace of baptism. But when he contrasts this grace with final salvation, and represents faith as the condition of the *former*, works that of the *latter*, I am forced to dissent from him. Faith alone is not the condition of baptism. Repentance is also required; and repentance is in the sight of God a work, or rather a series

of great and difficult works. Koppe and Whitby express their regret, that the substitution of sprinkling for immersion has weakened the symbolical force of the ceremony.

Continue in sin.—Taylor observes, upon this, that the Romans though *justified, at peace with God, &c.*, might possibly continue in sin. No doubt they might *relapse* into sin; but the context shews, that the continuance refers to a state in which they *had been*, not to a state in which they *then were*. See especially verse 17. Taylor's remark is made to introduce his favourite and fundamental theory, that all the terms of gospel privilege may be applied to bad men.

2. ἀπανομεν τῇ ἁμαρτίᾳ.—Macknight renders this, *by sin*, as also in verse 11: and understands the whole argument as treating of our death *for sin*, in the person of Christ our federal head. This interpretation leaves the Antinomian objection in its full force; for if we (i. e. all professing Christians) have died *by* or *for* sin in the person of Christ upon the cross, it may still be argued, that having thus paid the full penalty, we have no evil consequences to dread from the indulgence of sin. Whereas the reference to baptism as ‘a *death unto sin, and a new birth unto righteousness*,’ was a sufficient answer to all who being professed Christians, abused the doctrines of the gospel to purposes of licentiousness.

ζήσομεν ἐν αὐτῇ.—Macknight's version is *live by it*, but the clause is manifestly opposed to verse 4. ἐν παντοίῃ ζῆς περὶ σωτηρίαν, which he is obliged to render, *in a new life*. The question of the Apostle amounts to this: ‘How shall we, who hope for eternal happiness on the ground of our being Christians, and who were admitted to be Christians upon a distinct pledge, that we should renounce the world, the flesh, and the devil; how can we, I say, hope to enjoy the benefits of this covenant, if we totally neglect its conditions?’

3. βαπτισθῆναι εἰς τὴν, vel εἰς ὄνομα τινος, signifies, to profess ourselves subject to the law, authority, or doctrine of any one by the rite of baptism. Schleusner ad v. βαπτίζω, 3. In this sense also he explains 1 Cor. x. 2. ‘They all professed and

bound themselves as followers of Moses, when they followed the pillar of cloud through the sea.

ἐβαπτισθῆμεν εἰς τὸν θάνατον αὐτοῦ, means, *not to profess in baptism a faith in the meritorious efficacy of Christ's death*, which would be quite foreign to the argument, but rather *to profess an imitation of his death for sin, by our death to sin*. The Apostle in Col. ii. 11, 12, shews that the spiritual essence of baptism was 'the putting off the body of the sins of the flesh': and in Titus iii. 4, 5, he directly connects the outward sign, the *washing of regeneration*, with the inward grace, the *renewing of the Holy Ghost*; which in the next verse he speaks of as having been already *abundantly poured upon them*. There can be no doubt that the church in the purest ages considered baptism as being not merely typically but actually a new birth. Thus Basil de S. S. x. p. 167. Ἀρχὴ ζωῆς τὸ βαπτισμα, καὶ πρώτη ἡμερῶν ἐκεῖνῃ τῆς παλιγγενεσίας ἡμέρα. And Greg. Naz. Or. x. p. 169. calls the newly baptized person νεοκτιστὸν ψυχὴν, ἣν τὸ Πνεῦμα δι' ὕδατος ἀνεμόρρωσεν.

5. Συμφυτοὶ occurs nowhere else in the N. T. Construe, 'For if we have been made growers together with Christ in the likeness of his death, (or in that which is like his death,) we shall be also growers together with him in that which is like his resurrection.' I reckon it a metaphor, and a beautiful one, taken from grafting, or making a scion grow together with a new stock. TAYLOR.

ἐσομεθα.—The use of the future here may lead some to suppose, that the resurrection of the body is here pointed at. But the context, and the whole drift of the argument shews, that as θάνατος is burial under the baptismal water, typical of a death unto sin; so ἀνάστασις is the rising from the water, typical of the commencement of a new life. The whole expression συμφυτοὶ τῆς ἀναστάσεως ἐσομεθα, is equivalent to ἐν καινοσῆτι τῆς ζωῆς περιπατήσωμεν. The Apostle uses the future to mark the necessity of not only entering upon a Christian life, but of continuing in it to the end of life.

εἰ and ἄλλα, are in this verse used for ὥστερ and οὕτω.

6. *Our old man*.—That is, our former natural subservience to sinful propensities. Cf. Eph. iv. 22. Col. iii. 9. KOPPE.

συνεκρωβήθη has the same meaning as *συνάπαται*, and is chosen as illustrative of the similarity between the Christian's death unto sin in baptism, and Christ's death upon the cross.

σώμα της ἁμαρτίας.—Koppe considers this as a mere periphrasis for *ἁμαρτία*, the *sinful principle*. Ammon glosses it *ἐξουσία της ἁμαρτίας εἰς τὸ σῶμα*, referring to Rom. viii. 24. *τῇ ἀπολύτρωσιν τοῦ σώματος ἡμῶν*, sc. *ἀπο της ἁμαρτίας*.

καταργηθῇ, not *annihilated* but *enfeebled*, having its power weakened, its supremacy annulled. See Doddridge ad loc.

7. *Δεδικαιώται ἀπο της ἁμαρτίας*, *is freed from sin*. THEOPHYL. and PHAVOR. See Schleusner ad v. *δικαιω*, 7. The verb *δικαιω*, which properly means *to acquit*, is here used for *to liberate*: sin being considered as a master who claims the service (τὸ δουλεύειν, verse 6.) of a fugitive slave. But the slave pleading his admission into the church by baptism, *is acquitted*, and declared *free* from the claim of his former master. See this idea of a transferred servitude more fully developed in verses 16, 17, 18, 20.

10. *Τῇ ἁμαρτίᾳ ἀπέθανεν*.—Macknight translates *by sin*, Schleusner *for sin*. But the application of the same expression to Christians in verse 11. shews that we must render it as our translators, *to sin*. But it may be asked, how did Christ, in whom there was no sin, die to sin? The answer is furnished by the Apostle. Till his death, death the penalty of sin *ἐκυριεύε αὐτοῦ*, *lorded it over him* by its claim upon his mortal body. But by his death he freed himself for ever from this claim, and thus died, not, indeed, to the reigning power, but to the condemning power of sin. Words of exactly the same import as *ἀποθνήσκω*, and even that verb itself, are often used with a dative which *must* be construed by *to*. So Gal. vi. 14. *ἐμὸς κόσμος ἐσταυρώται, κατὰ τὸν κόσμον*. Gal. ii. 19. *Ἐγὼ διὰ νόμου νόμῳ ἀπέθανον*, where it is impossible to translate *νόμῳ*, *by law*, since that has already been expressed by *διὰ νόμου*. The verb *ζῆν* is used much in the same way, as Rom. xiv. 7. *οὐδεὶς γὰρ ἑαυτὸν ζῆ*. Gal. v. 25. *τῷ πνεύματι ζῆ*. And thus in apostolic language, to *live* to any

person or thing, signifies to be under its power ; to *die* to it, signifies to cease from being under that power.

11. The expressions *dead unto sin*, and *living unto God*, will be understood by a reference to the last note.

13. Ὀπλα, *instruments*, in the sense of σκευη. So Virgil Georg. i. 160. Dicendum est quæ sint duris agrestibus arma.

τη ἁμαρτια.—The sinful propensities of the natural man are often personified by the Apostle, as in the next verse. Here ἁμαρτια is opposed to Θεος, ἀδικια to δικαιωσυνη.

14. Koppe makes the paragraph to end at κυριευει, and remarks, ‘ Priorem partem hujus versus ad superiora adhuc pertinere, dubitari non potest, recte et pie agendum est ; non decet enim vos ut amplius serviatis vitiositati. Sed quæ sequuntur, hinc necessario divellenda videntur, id quod etiam interpunctione mutatâ indicavi. Repetitur enim verbis his ου γαρ, illa ipsa dubitatio de libertate Christianorum a lege mortis terroribus, jam supra initio capitis proposita ; quâ ne quis ad effrœnatam in peccando licentiam stabiliendam atque commendandam abuti possit, cavet Apostolus additâ novâ ratione hac : *turpiter errare homines eos, qui putent in peccandi licentiâ veram esse hominis ingenui libertatem ; quum quisquis peccato se committat, omnium turpissimâ servitute constrictus teneatur.*’ The change of argument in this part of the chapter is clear ; but it is not so evident that the transfer of ου γαρ, κ. τ. λ., to the second head is correct. For in the first place, ου γαρ looks much more like the conclusion of an argument, than the statement of an objection : and secondly, as the objection is first stated by τι ουν ερωμεν, κ. τ. λ., so here it seems to be repeated in a similar form, τι ουν ; ἁμαρτησομεν.

15. Χαριν, *the grace of baptism*. They were parties in a covenant, under which God promised the assistance of his Holy Spirit ; and being thus *enabled* to perform the will of God, their *obligation* to perform it was increased.

16. ὑπακοης εις δικαιωσυνην.—*Obedience unto righteousness* is rather an unintelligible expression, since obedience to the law of God is *righteousness*. δικαιωσυνη must, I conceive, be taken in its usual Pauline sense of *acquittal*, and is opposed to θανατος, *eternal death* the punishment of sin.

17. ὅτι ἦτε δούλοι.—A negligent construction, as is usual in familiar correspondence, for ὅτι πρὶν μὲν ὄντες δούλοι. KOPPE.

εἰς ὃν παρεδόθητε, pro ὃς παρεδόθη ὑμῖν.—Construe, sic : ὑπηκούσατε εἰς τοῦτον διδασκαλίας, εἰς ὃν παρεδόθητε, *amplexi estis doctrinam vobis traditam*. KOPPE. This seems a very harsh and indefensible construction, nor is there any need to use such expedients, if in unison with the whole argument we construe, ‘Ye have obeyed the form of doctrine to which *ye have been delivered as servants*.’ Here the only irregularity is, that τυττον is made to agree in case with εἰς ὃν, instead of being governed in the dative by ὑπηκούσατε.

τυττος, a *form* or *die*. By their embracing the gospel, they were put or *delivered into*, or under the die or mould, from which they were to receive a new impression, or be fashioned into new creatures. TAYLOR.

19. Ἀνθρώπων λεγώ. So Rom. iii. 5. κατὰ ἀνθρώπων λεγώ. I speak as men are wont to speak, considering the obligation to holiness as a sort of servitude, but I do not allow that it ought to be so considered.

21. Τελος may be rendered either *finis* or *præmium*, the *ultimate result* or the *reward*. It seems preferable to take the former sense here, and to understand the latter as expressed by καρπός, which in the next verse is distinguished from τέλος. Or, perhaps, we may render καρπός the result in this life, τέλος the final result in a future state.

23. Ζωή αἰωνίος.—Here we may observe, that *eternal life*, which means not merely eternal existence, but eternal blessedness, is given *conditionally*; for the wages of sin being death, i. e. eternal misery, eternal happiness must be conditional upon our forsaking sin. Yet it is not ὁλβια but χάρισμα, not the payment of something fairly earned, but a free gift unbought and unmerited by any thing that the holiest Christian has done or can do. Divines of the Calvinistic school, are fond of considering it as a contradiction to talk of the conditions of a *free gift*. But is there any absurdity in saying, that a king offers a *free* pardon to rebels, *on condition* of their laying down their arms?

CHAP. VII.

1. ΝΟΜΟΝ . . . ὁ ΝΟΜΟΣ.—The Apostle here proves the cessation of the rights of the Mosaic law, by an argument drawn from the nature of *law in general*, exemplified by the instance of the marriage law in particular. Rome being the great court of appeal for the whole world, the Roman Christians might reasonably be supposed *γινώσκειν νομον*, to be acquainted with the general principles of law.

ὁ νομος κυριεует του ανθρωπου, εφ' ὅσον χρόνον ζῇ.—Various interpretations are given of this clause. Hammond, Mosheim, and Elsner take *ανθρωπου* to be governed, not by *κυριεует*, but by *νομος*. (*durissime*, as Koppe thinks.) Origen, Erasmus, and Grotius, refer *ζῇ* to *νομος*, Wetstein refers it to *ανθρωπος*. I have followed the opinion of Hammond, &c. as being supported by the expression *νομου του ανδρος*; and that of Wetstein as being supported by *τω ζωντι ανδρι* in the next verse.

3. Χρηματισει, *she shall be called*. So Dio. Sic. i. 44. *Πτολεμαιος ὁ νεος Διονυσος χρηματιζων*.

4. It must strike the reader, that there is here a want of full correspondence between the supposed case, and the case to which it is applied. In the former verses, the surviving wife is said to be freed *a vinculo matrimonii* by the decease of the husband: where the wife must be understood to signify those who are under the law, while by the husband is signified the law itself. But here it is not the law but the subjects of the law, who are said to have died through the body of Christ. To obviate this difficulty, Koppe says, *εθανατωθητε τω νομῳ*, *id. quod ὁ νομος εθανατωθη ὑμιν*. And certainly the expressions are equivalent; yet the latter keeps up the full connexion with the preceding verses, which the former does not. Perhaps we may be allowed to suggest, that the Apostle retaining only the general notion that marriage is dissolved by death, concludes, that subjection to the law is equally dissolved by death, whether of the law or its subject. For the parallelism of the two expressions

as stated by Koppe, cf. Gal. vi. 14. 'By whom the world is crucified unto me, and I unto the world:' either clause of which fully expresses the dissolution of the previous union.

ἀναπεσθῆναι τῷ νόμῳ.—The Apostle does not here mean the ceremonial law: for in verse 8. he quotes, 'Thou shalt not covet,' as a portion of the law referred to. Neither does he mean that Christians were dead to the moral law as a rule of life, for he tells us, 1 Cor. vi. 9, 10. 'That neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of heaven.' We must, therefore, understand, that Christians were dead to the law, inasmuch as they were delivered from its condemning power.

5. Ἐν τῇ σαρκί.—Formula referenda est ad eam hominum miseriam, in quam Moss. legum, per easdemque excitatæ vitiositatis humanæ, vis eos detruserat. KOPPE. The same critic in his Excur. 9 ad Galatas, justly observes, that the two Greek words σὰρξ and πνεῦμα, like the corresponding Hebrew terms בשר and רוח, must be mutually explained by one another. If then καίνοθητι πνεύματος means, as I conceive it must, *the new heart*, the holy dispositions produced by the Spirit of God, in all those who are born of water and the Spirit; εἶναι ἐν σαρκί must mean, to be destitute of such spiritual influence, to be acting in our own strength and by our own natural powers.

παθήματα τῶν ἁμαρτιῶν. So Rom. i. 26. παθὴ ἀτιμίας, *sinful passions or propensities*.

ταῦτα διὰ τοῦ νόμου, sc. vel φαινόμενα, γνωρίζομενα, γνωστά, vel ἀφορμὴν λαβόντα, vel etiam πλεονάζοντα. Cf. Rom. v. 20. vii. 11. KOPPE. *That remained in us under the law*. LOCKE. *Which were forbidden by the law*. WHITBY.

6. Ἀπο τοῦ νόμου.—We observed in the Note on verse 4, that the Apostle is speaking of the moral law. How then are Christians delivered from it, when they and all created spirits, must for ever continue under a moral obligation to obey? They are delivered from its condemning sentence. And in order to see that this is the true sense, we have only to compare this verse

with ch. viii. 1. which is closely parallel to it, and where it is declared, that ‘there is *no condemnation* to them that are in Christ Jesus, who walk not after the flesh but after the Spirit.’

Αποθανόντες.—The common reading is αποθανόντος, but αποθανόντες is supported by the great body of MSS. and is adopted by Griesbach, Koppe, and Knappe. Many copies read του θανάτου. Semler is of opinion, that this variety of readings arises from glosses, and that the true reading is απο του νομου εν ψ̄. Even without adopting Semler’s correction, it seems most easy and natural to connect εν ψ̄ with νομου. *By dying we have been delivered from the law in which we were held.*

πνευματος, γραμματος.—Here it cannot be doubted but that as γραμμα is used of the *written law*, which has just before been called ὁ νομος, so πνευμα signifies the doctrine of Jesus Christ. The same sentiment is expressed ch. vi. verse 14. ‘Ye are not under the law, but under grace :’ where χάριν signifies Christian doctrine as in many other passages. NOËSSELT. Fas. ii. p. 90. γραμμα appears to refer not simply to the *written law*, but to the mistaken view which the Jews took of it, supposing that the mere written command was sufficient ; and, that, knowing from it the line of duty, they were in their own strength capable of pursuing it. πνευμα, on the other hand, appears to refer, not simply to the *gospel*, but to the *spiritual assistance* which the gospel declares to be necessary, and which it offers to all true believers.

7. Ουκ επιθυμησεις.—Koppe places a dash after these words, to shew that the quotation is incomplete, and that the reference is general to all the precepts commencing with לֹא תַחֲמֹר, Exod. xx. 14. But ἁμαρτία and επιθυμία are not, as he thinks them to be, synonymous. ἁμαρτία is sin generally ; επιθυμία, *sinful desires*. See Schleusner ad v. επιθυμία, 2. The Apostle’s statement is, that but for the law, he should not have known fully what was, and what was not sin ; and, especially, that but for the law, he would not have known the criminality of unruly desires.

8. *Without the law sin is dead.*—Natural corruption, unless it be excited by the law, does not readily break forth into ac-

tion, nor shew all its force. SCHLEUSNER ad v. κηρος, 5. This is a common opinion among commentators ; but is it consistent with fact ? The heathens were without the law ; but did vice on that account fail to shew its full force in them ? In the Paraphrase I have taken Schleusner's 5th sense of κηρα, with a different application, and understood it to mean, that sin was weak as to its power of self-condemnation ; whereas the law armed sin with all the terrors of subsequent punishment. See Whitby's Note ad loc. who, with Hammond, Locke, and others, understands the Apostle to be speaking of the Jewish nation, before and after the passing of the law. This is surely a harsh supposition, when there is no difficulty in supposing him to speak literally of *himself*. He says, that before he had deeply studied the law, he was satisfied with his own performance of it : but when he saw deeper into its spiritual extent, he became aware that he had no claim on eternal life as a reward for his obedience. From verse 14. to the end of the chapter, he shews by what experience he came to the conclusion, that he could not obtain life by the law ; and in the parenthesis verse 25, he briefly thanks God, for the means which as a Christian he had discovered of escaping both from the power and the punishment of sin. Theodoret followed by Semler, holds that the Apostle speaks of the whole human race under the word εγω, and here especially of Adam who was *without law*, till the command was issued against eating of the fruit of the tree of life.

9. Εζων . . . αρεθων.—Koppe translates αρεθων, *miser factus sum*, and does not consider it, as our translators do, opposed to εζων. But that something more than *being rendered unhappy* is intended, seems evident from the next verse, where, he says, that the law *slew him*, and was found to be ως θανατον. We must therefore construe, αρεθων, *I became miserable by the consciousness that I deserved and was condemned to death* ; and εζων, *I was happy, imagining myself secure of eternal life*. See Schleusner ad v. 6. Should this be thought a forced meaning for εζων, we may take it in its simplest sense, and understand the Apostle to mean merely that there had been a time when he lived without a complete knowledge of the law.

8. and 11. *Αφορμὴν λαβοῦσα*.—Vitiositas per interdictum nacta occasionem et materiam vim suam exercendi. SCHLEUSNER. Commentators, here, heap up examples to shew, that men are incited to crime by prohibition. But this is not the Apostle's meaning. He means that men seeing their guilt in the light of the divine commandments, and despairing of safety, gave themselves up without further resistance to their corrupt passions. See Note on *νεκρὰ*, verse 8. and ch. v. 20.

11. *Απεκτεινεν*, made me feel myself obnoxious to eternal death as the punishment of my transgressions.

14. *Οίδαμεν*.—Semler and Koppe propose *οίδαμεν*, to preserve the uniformity of the context, which is throughout in the singular number. The Apostle here commences a very vivid picture of a conscientious man ineffectually labouring in his own strength to obey the law of God. As there is no doubt that he himself was once in such a situation, we may understand him to speak of himself, and of all who are in similar circumstances. It is incumbent on those who maintain that the Apostle is here speaking of himself in his regenerate state, to shew, what the fact of a corrupt nature still remaining in those who are under *grace*, has to do with proving or illustrating the condemning power of the law. The ancient scholiasts, Origen, Photius, Œcumenius, Theodoret, are all of opinion, that the Apostle is here describing *τον προ της χάριτος ἀνθρώπον*. And even Augustine, though he afterwards changed his opinion, says, ‘Describitur homo sub lege positus ante gratiam.’ Augustin. ad Simp. li. See Whitby's learned Note ad locum.

ὁ νόμος πνευματικός, κ. τ. λ.—*Scimus enim leges divinas homines sanctos et virtutis studiosos postulare et reddere; ego vero sum ad peccandum proclivis.* SCHLEUSNER ad v. *πνευματικός*, 6. et *σαρκικός*, 5. We ought, however, to give to these words in our text, meanings more closely allied to their primitives. ‘*The law requires men to keep their bodies and bodily appetites in subjection to the spiritual principle within them, namely, their reason and conscience; while I find that in me the bodily appetites overpower and enslave the decisions of the mind.*’ This interpretation is supported by the following verses, where the Apostle speaks of

the opposition between *the law in his members* and *the law of his mind*, verse 23, and of the *inner man*, verse 22, which seems to be synonymous with πνεῦμα. See Schleusner ad v. ἀνθρώπου, 15. On the contrasted terms σαῖς and πνεῦμα, with their derivatives, the student will find much useful information in Koppe's Excursus v. and ix. on the Ep. to the Gal.

πεπραμένος, *a slave*. Slaves being commonly procured by purchase. So 1 Kings xxi. 25. Koppe who understands the Apostle to be speaking of himself in his regenerate state, observes, 'Male vero hæsitant interpretes in hoc, quod se ipsum, (suoque nomine homines quosque verè Christianos) δούλον της ἀμαρτίας dicat Apostolus. Neque enim δουλεία est semper ea conditio quâ homo improbus sciens volensque obsequitur τη ἀμαρτία; verum etiam servitus invita, quâ vir bonus, nolens tanquam cogitur, et insciens abripitur ad peccandum.' In his next Note, however, he is forced to confess that the expressions of the Apostle are somewhat strong. 'Magnopere cavendum ne verba singula premamus; potius ex vehementiori hominis, de suâ in recte agendo infirmitate conquerentis, sensu, totus locus est explicandus.' The reader who follows the opinion of the ancients, has no need of any such caution.

15. Γινώσκω, *I approve*. The word appears to be used in the same sense Rev. ii. 24.

17. νυνί δε ουκ εγω.—Here the Apostle speaks of his *νοῦς*, or rational mind, as being really *himself*. So Philo, λεγει δε ταυτα ὁ ἀληθινός ἀνθρώπος, ὁ ἐπὶ ψυχῆς σλεγχος; where ψυχή signifies the inferior faculties or propensities. Patres Græci jam olim a Platone τὸ εἶναι, et τὸν εἶναι hominem distinxerunt; vitam corporis τὸ θνητὸν et ἐπιθυμητικὸν longe infra τὸ λογιστικὸν ponere solebant. SENLER.

21. Εὐρίσκω ἀρὰ τὸν νόμον.—The construction of this verse is somewhat difficult. The interpretations of Bos, Castalio, and Koppe are harsh and unsatisfactory. Ammon's version appears preferable, and nearly coincides with our own. 'Deprehendo itaque hanc naturæ meæ normam, malum adesse mihi facturo bonum.'

22. Τὸν ἐσω ἀνθρώπον. See Note on verse 17.

24. *σωματος του θανατου*.—*Corpus quod quia est sedes vitiositatis hominem miserum et infelicem reddit.* SCHLEUSNER ad v. *σωμα*. Genitivi Hebræis, et eos imitantibus Hellenistis, sæpe sunt pro adjectivis; ut hic *corpus mortis* vel miseræ, quod hominem miserum reddit, est sedes vitiositatis. ROSENMULLER. Doddridge thinks that there is here an allusion to the punishment inflicted by an ancient tyrant, of chaining a living man to a dead corpse; and certainly such a conjunction is very descriptive of the misery of an enlightened conscience, when coupled with an unholy will and rebellious appetites.

25. *Ευχαριστω, κ. τ. λ.*—The Apostle having been throughout speaking of the misery of a conscientious man vainly struggling to keep the law of God in his own strength, here interrupts the description by a parenthetic exclamation, in which he thanks God that he has been delivered from this misery, and has through Christ attained the glorious liberty of the sons of God. ‘Hæc plane per parenthesin legenda, quæ omissa, cætera cum præcedentibus cohærent.’ ROSENMULLER.

CHAP. VIII.

1. THE latter portion of the viiith chapter having been employed in describing the misery of those who sought to justify themselves by their own righteousness; the Apostle contrasts with this the blessedness of those who had sought and found justification through faith. That different persons are spoken of, or the same person in different states is clear: for the subject of the former description says at verse 14, *That he is sold as a bonds slave to sin*; at verse 23, *that he is enslaved to the law of sin*. The subject of chapter viii, on the contrary, asserts, verse 2, *That the law of the Spirit of life in Christ Jesus has made him free from the law of sin and of death*. In order, rightly, to trace the connexion of this chapter with the preceding, Whitby properly refers to chapter vii. 5. and 6. In verse 5, we have this general proposition, that those who are in the flesh, do universally subject themselves to condemnation by

disobedience: and this proposition is developed from verse 7. to the end of the chapter. Again, in verse 6, we have the general proposition, that all true Christians are enabled to serve God in newness of spirit, and are through Christ delivered from the curse of the law: and this proposition is resumed and more fully discussed in the viiith chapter.

μη κατα σαρκι περιπατουσιν, αλλα κατα πνευμα.—This clause is omitted in several MSS. versions, and ancient scholiasts; and the omission is approved by Griesbach, Mill, Semler, Koppe, and Knappe, who suggest that the clause has been inserted from verse 4.

2. ο γαρ νομος του πνευματος.—νομος, *jus, dominium, imperium, vis et potestas, quam quis in aliquem habet et exercet; quod vim obstringendi habet, dictamen.* SCHLEUSNER ad v. νομος, 12. Thus, in the preceding chapter νομος του νοου, and νομος της αμαρτιας.

3. This verse is very imperfect in its construction. After Θεος we must supply εποιησεν or some such word.

και περι αμαρτιας seems to be an elliptical expression for και προσφοραν περι αμαρτιας. Cf. Heb. x. 18.

κατεκρινε, *punished.* So 2 Pet. ii. 6. Σοδομα τερωσας καταστροφη κατεκρινεν. Grotius and others after him, understand here by κατεκρινεν, *viribus pricavit, repressit*, which suits very well with the succeeding verses, but is an unauthorized rendering of the word. Semler takes εν σαρκι to mean την εν σαρκι οικουσαν, not as referring to the human nature of Christ upon which the punishment of sin was laid.

4. ινα το δικαιωμα.—δικαιωμα has various meanings in this Epistle. Once, v. 16, it is used in the sense of *acquittal*. More frequently both in the LXX and in the N. T. it means an *authoritative command*, as in Rom. ii. 26. Luke i. 6. Heb. ix. 1, but in all these cases it is used in the plural. It is also used in this Epistle for *moral obedience*, as v. 18, where it is opposed to παραπτωmati, and corresponds exactly with υπακοη. In this sense it must be taken here, as the Apostle goes on to shew, how it is that Christians are enabled to render that obedience to the law of God, which previously they could not perform.

And here we may observe, that the object of the evangelical system, is not merely the forgiveness of sins, but the restoration of fallen man to the moral likeness of God. Thus we read, Titus ii. 14, that *Christ gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people zealous of good works.* And still nearer to our purpose is Heb. ix. 14, where *the blood of Christ* is said to *purge the conscience from dead works, to serve the living God.*

κατα σαρχα . . . κατα πνευμα.—Since πνευμα evidently means the Holy Spirit, σαρχ which is opposed to it, must mean, not merely the sensual appetites, but all the natural powers of the will, which are strongly affected, if not entirely subdued by the animal propensities.

5. φρονειν τα τινα.—Consentire cum alicujus voluntate. Matt. xvi. 3. Philip. ii. 5. KOPPE.

6, 7. φρονημα της σαρκος.—‘And this infection of nature doth remain, yea, even in them that are regenerated; whereby the lusts of the flesh, called in Greek φρονημα σαρκος, which some do expound the wisdom, some the sensuality, some the affection, some the desire of the flesh, is not subject to the law of God.’
ART. OF RELIGION ix.

Upon the whole, I think, we may conclude, that σαρχ or φρονημα σαρκος, means the natural propensities; and that they are so called, because in them the bodily appetites have an undue and sinful preponderance over the reason and conscience: that while we are in this earthly state, these propensities cannot be *eradicated*: that they cannot effectually be *restrained* by any power inherent in man himself, but only by new principles engrafted into the mind by the influence of the Holy Spirit: and lastly, that those who are actuated by these new principles are said by the Apostle to be ‘not in the flesh,’ but ‘in the Spirit.’

8. εν σαρκι οντες are, according to Locke, the Jews who were under the carnal dispensation of the law of Moses, a sense which the word σαρχ sometimes hath. But as the Apostle’s affirmation is true, neither in this sense, nor in the sense of men’s living in the flesh or body, I think εν here signifies as in

many other passages to ; and that the living in the flesh means, *minding the things of the flesh, or performing the works of the flesh*, mentioned Gal. v. 19. MACKNIGHT.

9. Πνεῦμα Χριστοῦ.—So πνεῦμα τοῦ υἱοῦ Θεοῦ. Partim quia idem in Christo fuerat, partim quia ejus gratiâ eum acceptum sibi ferebant Apostoli et Christiani. Koppe Excur. v. ad Gal.

10. Το μὲν σῶμα νεκρὸν δι' ἁμαρτίαν, *the body is dead as to all activity to sin*. LOCKE and HEUMANN. But it is evident from the following verses that the Apostle is now speaking, not of moral life and death, but of resurrection and natural death. *The body is mortal and must die on account of sin.*

11. It is difficult to say whether we ought to read, δια τοῦ ἐνοικούντος αὐτοῦ πνεύματος ; or δια τοῦ ἐνοικίου αὐτοῦ πνεύμα, which latter reading is preferred by Erasmus, Stephen, Bengel, Griesbach, Koppe, and Knappe. If we adopt the former, the sense is, that God will quicken the bodies of Christians *by means* of his Spirit ; if the latter, that he will do so *because* his Spirit is in them. Locke, Heumann, Koppe and Ammon think, that the Apostle is here speaking of a moral resurrection, that is, of regeneration. To this it may be answered, 1st, That all who are under the predominating influence of the Holy Spirit, are already regenerate, and, therefore, their moral resurrection cannot be spoken of as a future event. 2dly, Moral renovation is always described by the Apostle, not as the *quickening* of the body, but as its death. Cf. Rom. vi. 6. Gal. v. 24. See also Whitby's Note ad locum.

12. Ἀρα οὖν.—*Particula transeundi*. KOPPE. Rather *particula concludendi e superioribus*. SCHLEUSNER ad v. αζα, 1. The same conclusion is deduced from the nature of baptism, ch. vi. verses 12–14.

13. Τας πρᾶξεις τοῦ σώματος θανατοῦτε.—For τοῦ σώματος many MSS. and ancient scholiasts read τῆς σαρκός, which reading is approved of by Bengel and Griesbach. θανατοῦτε τὰς πρᾶξεις τῆς σαρκός, is evidently the same as σταυρώσαι τὴν σὰρκα σὺν τοῖς ταῦ ἡμασὶ καὶ ἐπιθυμίαις, Gal. v. 24, and strengthens the remark made on verse 11, that the *moral renewal* of the Christian is described as the *death* of the body.

13. Αποθνήσκειν and ζήσεσθε are to be explained as θάνατος and ζωή, verse 6, of the *second death* and of *eternal happiness in heaven*. So Rosenmüller, *Infelices, miseri eritis, et in hac et in futura vitâ*. Αποθνήσκειν, *sumitur ut supra*, ch. vii. 10.

15. Πνευμα δουλείας.—These words refer especially to the Jews, who under the Mosaic economy, were subject to this *servile fear*. For that system was severe in threatening and in punishing; and its demand of daily expiations shewed, that under it there was no complete or universal expiation of sin. MORUS.

Αἰσα, Syr. נִצָּן.—The Apostle here appears to use the word which he was accustomed to use in his own private devotions; he translates it, however, for the use of those who might not understand the Hebrew formula. KOPPE.

16. The Spirit of God does not make any direct revelation to the Christian of his election to be a child of God. But by inspiring him with child-like affections towards God, it bears witness *through* and *with* his own mind that he is a child of God.

17. συμπασχομεν. Cf. 2 Cor. iv. 17.

19. Αποκαταδοκία.—αποκαταδοκείν *proprie vultum aliquo convertere spectandum, sollicitè aliquid observare, deinde simpliciter notat sperare, expectare*. SCHLEUSNER.

κτισις.—There is no passage in the whole Epistle upon which the opinions of commentators are more divided than upon this; and the difficulty lies in the proper rendering of the word κτισις. 1st, Some understand it to mean *the whole visible creation*, which by a poetical figure is represented as mourning over the prevalence of sin and misery. Thus, Erasmus ad locum, ‘Paulus ut τροπολογικῶς magnitudinem malorum exprimat, fingit *universum hunc mundum*, velut unam personam, cui cum non insit sensus, tamen ita sensum tribuit, quemadmodum in Psalmis montes dicuntur exultare, flumina plaudere.’ So also Luther, Mosheim, Jacobi and Koppe.

(2.) Others understand not a material but a moral creation, namely, *the Christian church* converted from Judaism and Gen-

tilism. Of this opinion are Hammond, Leclerc, Wetstein, Noesselt and Schleusner.

(9.) Between these there is a third opinion, that by *κρίσις* is meant the whole creation capable of feeling sorrow and hope, that is, *the whole human race*. Of this opinion are Whitby, Taylor, Macknight, Heumann, Semler and Ammon, the last of whom in his Excur. F. in Ep. ad Rom. paraphrases the whole passage thus: ‘Omnis humanitas summo desiderio expectat gloriam filiorum Dei proxime revelandam. Vanitati enim subiecta est humanitas, non sponte suâ, sed vi Creatoris, sperans tamen fore ut et ipsa humanitas, miserâ inanitatis sorte defuncta, in libertatem filiorum Dei beatam vindicetur. Novimus autem omne genus humanum, ad hunc usque diem, gravi dolore compunctum ingemiscere: et non solum homines in universum, sed etiam primis Spiritus Sancti donis mactatos, quid quos nos ipsos suspiria ducere, illustrem Messiæ reditum expectantes, quo a corporis vinculis liberati in filiorum Dei societatem recipiamur.’

This translation of *κρίσις* as supported by its use in Mark xvi. 15. Col. i. 15, 23. Heb. iv. 13. I have adopted in the Paraphrase: though there are other points in Ammon’s version from which it may be necessary to dissent.

20. *Ματαιοτητι*, *calamity, misery*, from the use of the Hebrew *הבלי*. The Cod. Lambecii reads *φθορά*. Theodoret ad locum says *ματαιοτητα την φθοραν καλει*. SCHLEUSNER ad v. 3.

οὐκ ἔχουσα.—The weakness and calamity generally incident to the condition of man, are not to be considered as a punishment for any voluntary acts of the sufferers.

τον ὑποταξάντα.—Commentators differ much as to whom this participle is to be referred. Locke applies it to Satan as the tempter; Koppe, Ammon and Rosenmüller, to God as the condemning judge; Capellus, Whitby and others to Adam. This last opinion I have followed, as the Apostle has already referred death, and consequently the diseases and sufferings which precede and cause death, solely to the transgression of Adam, chap. v. 12. and 19.

21. *Επ' ἐλπίδι, κ. τ. λ.*—We know that all mankind do groan under the afflictions and pressures of this present world, sensible of its imperfections and vanities, and consequently must desire something better. And although they may not know what that better thing is, yet the Apostle knew it. Their *earnest waiting*, verse 19, or their *hope*, as it is here expressed, was a waiting for the *manifestation* or *glory* of the sons of God. TAYLOR.

23. *αυτοι την απαρχην του πνευματος εχοντες*.—Koppe supposes that *απαρχην* is here the same with *καρπος* or *χαρισμα*, ‘nulla ejus quod primum est ratione habita.’ But *απαρχην του πνευματος* appears to be opposed to *υιοθεσια*, the former signifying the measure of spiritual influences which Christians had already received, the latter their final and complete deliverance from sin and suffering by the aid of the same Spirit. Taylor holds, that by *αυτοι*, *we*, are meant the Apostles, because the expression, *who have received the first-fruits of the Spirit*, is strictly true only of them. But if the first-fruits mean the enjoyment before all others, then St. Paul himself could not lay claim to them, for some of the Roman converts, (Rom. xvi. 7.) and all those who were present at the day of Pentecost were before him. Noesselt in his *Opuscula Fas. i. Comm. v.* has a long and learned examination of the whole context. By *κτισεις* he understands ‘Gentes, aut potius de gentibus Christiani;’ and by *ἡμεις*, the Jews who had the *απαρχην*, that is, had become Christians before the Gentiles.

απολυτρωσιν του σωματος.—Noesselt and Schleusner render this as if it were *απο του σωματος*. But the hope of the primitive Christians was ‘not that they should be unclothed, but clothed upon,’ 2 Cor. v. 4; not that they should be delivered from the body, but that the body itself should be delivered from mortality and corruption. The reader will do well to study Whitby’s Note on this verse.

24. It is clear from the preceding verse, that the hope here mentioned, is the hope of a resurrection; and the language of the Apostle implies, that some persons considered the resurrection as the object, not of *hope*, but of *experience* or *sight*.

Such was the opinion of Hymenæus and Philetus, (2 Tim. ii. 17.) who say 'that the resurrection is past already.' It appears that denying a *material* resurrection entirely, they allowed only a *spiritual* resurrection or regeneration, of which all Christians had already partaken. Epiphanius enumerates several early heresies which approached in character to that of Hymenæus and Philetus; as that of Archonticus l. i. Hær. xl, of Marcion xlii, and of Hierax lxvii. Irenæus and Eusebius attribute another heresy, equally destructive of the doctrine of the resurrection, to Menander a cotemporary and probably a disciple of Simon Magus. He taught that his followers obtained the resurrection in his baptism, and should die no more. IRENÆUS i. c. 21. and EUSEBIUS H. E. iii. c. 26.

26. ὑΠΕΡΕΥΧΧΑΝΕΙ, and verse 27. ΕΥΥΧΧΑΝΕΙ, have the same meaning, *precibus aliquem adire*. We must distinguish between this intercession of the Spirit, and that of Christ. The latter is entirely external to us; the former is wrought *in* us and *by* us. Christ prays to the Father for us; the Spirit enables us to pray acceptably to the Father.

28. The Apostle here commences another argument for a patient endurance of affliction, namely, a confidence that God having determined to bring all those that love Him to final glory, will render all intervening events subservient to this gracious purpose. The reader may be presumed to know that we are now entering upon a portion of the Epistle, which has always been a field of controversy between Calvinists and Arminians. It has been the author's object, both in the Paraphrase and Notes, to avoid as much as possible all reference to either system, and to explain merely the proper sense of the terms used by the Apostle, and the mutual connexion of the propositions which he advances.

κλητοις.—A verbal adjective from καλεω, *to call or invite*. It does not necessarily imply what is systematically called *effectual calling*, but is sometimes directly opposed to it, as in Matt. xx. 16. where κλητοι means all those to whom the gospel is preached, εκκληστοι, those who upon their acceptance of its conditions are admitted to all the benefits of it. But it must be under-

stood that the *κλητοι* mentioned in our text are also *εκλεκτοι*, having just been spoken of as *loving God*.

κατα προθεσιν, according to the predetermination or decree. The decree of God, here alluded to, is not a decree ordaining individuals to eternal life ; but the divine determination to call both Jew and Gentile into his service by the gospel.

29. *Προεγνω*.—God foreknows all persons and things equally : when, therefore, it is said that God foreknew certain individuals, we must understand that he foreknew something of them, which he did not foreknow of others, and this circumstance must have been either mentioned or alluded to in the preceding context. But the only circumstances mentioned are, that they were called by the offer of the gospel, and that they *loved* God. And since many are *called* who are not *chosen*, it follows that the foreknowledge here spoken of, is God's foreknowledge that they would accept the offer of salvation, and consequently *love* Him.

συμμορφους της εικονος του υιου αυτου.—This expression and *εδοξασε* which is to the same purpose, the Greek scholiasts generally consider as referring to the present gifts of the Spirit. But it should be remembered, that 'to bear the image of Christ,' 1 Cor. xv. 49, is to be raised from the grave immortal and incorruptible as Christ is. So also in 1 John iii. 3. 'Ομοιοι αυτω (sc. Χριστω) εσομεθα, not by present holiness, but by future exaltation at the resurrection. And further, when the object of the Apostle is manifestly to bring together all the reasons why Christians, those who already possessed the spirit of holiness, (verse 23.) should under all present trials patiently wait for their *adoption* ; what can be a more natural topic for him to introduce, than the cheering truth, that God had *decreed* final glory and transformation into the image of Christ, for all those who loved Him ?

30. *ους δε προωρισε*.—God foreknowing that some would accept the offer of salvation, predetermined their final salvation : and the steps by which he carried this gracious decree into execution, were these ; 1. *εκαλεσε*.—He *invited* them by sending to them the offer of salvation in the gospel. 2. *εδικαιωσεν*.—That

is, upon their acceptance of the gospel thus offered to them, he acquits them of all guilt. 3. εδοξασεν.—Those whom God thus *justifies* or *acquits* upon earth, he finally glorifies in heaven. The words δοξα and δοξαζειν, as applied to Christians never appear to refer to the influences of the Spirit in this world, but to the glory which shall be revealed hereafter. See Schleusner ad verba, and Koppe ad loc. As to Whitby's objection, that if a future event had been intended, the verb would have been in the future, it must have arisen from forgetfulness of the proper force of the Greek Aorist. I have rendered it in the Paraphrase by the English present indefinite, as implying *habitual systematic action* without any limitation as to time. The reader will do well to compare the doctrine of the Apostle in this and the preceding verses, with the statement of our Reformers in the xviith Article. They there assert, 'that the godly consideration of predestination, and our election in Christ, is full of sweet, pleasant, and unspeakable comfort to godly persons, and such as feel in themselves the working of the Spirit of Christ, mortifying the works of the flesh, and their earthly members, and drawing up their minds to high and heavenly things; as well because it doth greatly establish and confirm their faith of eternal salvation to be enjoyed through Christ; as because it doth fervently kindle their love towards God.' Such is the use made of the doctrine by the Apostle; he applies it solely for godly comfort to godly men.

32. ὅτι περ ἡμῶν.—Koppe properly observes, that this expression, when referred to the death of Christ, signifies not only *causâ nostrâ*, but also *loco nostro*. For the *vicarious* nature of Christ's sufferings see Magee on Atonement, vol. i. App. No. xlii, also No. xxx, and especially the Note from Raphelius, p. 251, on the phrase ἀποθνήσκειν ὑπὲρ τίνος.

33. Θεὸς ὁ δίκαιων.—Here and at ἀποθανῶν, ἐγερθεὶς, Θεοῦ, and ἡμῶν, notes of interrogation are placed by Erasmus, Schoetgen, Griesbach, Knappe, Koppe and Locke. With this alteration the passage runs thus: 'Who will lay any thing to the charge of God's elect? Will God who justifies them do it? Who will condemn them? Will Christ who died for them?' &c. But

the object of the Apostle is not to remove fears respecting the mercy of God or of Christ, but to exhort the Roman Christians to a patient endurance of those temporal sufferings under which they 'groaned being burthened.' (ch. viii. verse 23.) And he therefore weighs the love of God, and the benefits purchased by Christ, against these temporal sufferings. The sense then, with the common punctuation is, 'Since God justifies us, what matters it who condemns us?' as in verse 31.

34. Μαλλον δε εγερθεις.—The view just taken of the Apostle's argument, shews why he fixed the attention of the church rather on the *resurrection* and *ascension* of Christ, than on his *death*. They wanted present help under affliction, and for this purpose he refers them to the mediation of Christ, who having proved his love towards them by dying for them, is now seated at the right hand of God, as a prevailing Intercessor for all that believe in him.

38. Αρχει και δυναμεις.—Whatsoever possesses power and dominion, qualia partim sunt in terris, partim inter dæmones esse putantur. KOPPE. Doddridge takes these words as referring to the same beings, expressed by αγγελοι, and understands *fallen angels*, and whatever dominion or power they may be permitted to exercise.

39. ιψωμα ουτε βαθος, commonly taken for *heaven or earth. Heaven or hell*. WETSTEIN. *Elevation or depression*. DODDRIDGE and KOPPE.

απο της αγαπης του Θεου.—*The love of God* in the N. T. signifies sometimes the love of God to us, and sometimes our love to him. See Schleusner ad v. αγαπη, 1. and 5, who places under the latter number some texts, which might with more propriety have been placed under the former; such are our text, and John xv. 9, 10. The Apostle is encouraging Christians under suffering; and his argument is, that no adverse circumstances, no hostile power, can really injure them, because it cannot separate them from God's love, that is, from the beneficence of Him who causeth all things to work together for good to those that love Him. And certainly the hopes of the Christian must rest upon the assurance of God's love to them.

So far Whitby's opinion may safely be followed ; but he goes too far when he says that *πεισμαι* only expresses *hope* not *certainty*. The Christian is *sure* that no external power can separate him from God's love, without his own consent ; in which case it is not the external circumstance or evil being, but his own corrupt will and sinfulness, which separates him from the love of God.

CHAP. IX.

I. THE Apostle now enters upon an entirely new subject, namely, the state of the unbelieving Jews, which is continued to the end of the xith chapter.

οὐ ψευδομαι, κ. τ. λ.—It is easy to see why the Apostle should think it necessary to use these strong forms of obtestation, in declaring his love towards the Jewish nation. The unbelieving Jews hated him as a traitor and apostate, bent upon the ruin of their church ; and even the believing Jews were offended at his resistance to the superiority which they claimed over the Gentile Christians.

ἐν Χριστῷ.—Leclerc and others take this to mean, '*as becomes a Christian man, one who is in Christ*.' But it seems clear that ἐν Χριστῷ and ἐν πνεύματι ἁγίῳ are both forms of adjuration, ἐν being used for the Heb. **ב**. See Schleusner ad v. ἐν, 19. Ammon, however, renders the latter clause thus, *Non mentior, adstipulante conscientia a sancto Spiritu gubernata*: referring as an authority to ch. viii. 16.

3. *θυχομεν* for *θυχομεν* αν, in the sense of a present subjunctive, as in Acts xxv. 22. John viii. 39. Heumann (Exp. N. T. tom vii. p. 372.) contends that the Apostle is here describing his past enmity to Christ and the gospel : but this is well answered by Noesselt, (Interpretatio Gramm. ad Rom. cap. viii. Fas. i. p. 149.) who urges that for a fact so notorious both to Jews and Christians, there could have been no need of the strong obtestations used by the Apostle.

αναθεμα απο του Χριστου.—Αναθεμα, Heb. **דָּחַק**, signifies, 1. A thing separated or set apart. Hence 2. Any thing separated from common use to the service of God. 3. A sacrifice: and as the guilt of the offerer was transferred to the victim, it came to mean, 4. Any thing execrable or abominable. Commentators are much divided as to the meaning to be given to this passage.

Koppe and Schleusner translate, *vellem omnis societatis cum Christo, si fieri posset, expers fieri*; taking the derivative meaning of *separation*. And this is the sense given by the Greek scholiasts generally.

Elsner and Carpzovius join απο Χριστου with ηυχουμην, *I would pray to Christ*: and understand αναθεμα of temporal suffering or death. Noesselt takes the same sense for αναθεμα, and understands απο του Χριστου as marking the person by whom the punishment was to be inflicted.

Waterland (Serm. vol. i. p. 77.) construes απο Χριστου, *after the manner of Christ*, and αναθεμα, an *expiatory sacrifice*: referring for this sense of απο to 2 Tim. i. 3. for a parallel statement see 1 John iii. 16. In the Paraphrase I have adhered to the derivative meaning of αναθεμα, and to the proper vicarious meaning of ὑπερ. The Jews were *separated from Christ* only by their own unbelief, not by any unconditional decree. The Apostle might, therefore, express a wish that, if it were possible, he might change places with his brethren; that they might possess the faith which he had, while he came into their state of unbelief; but without saying or meaning that this unbelief must necessarily be final. Upon the whole, however, it seems unnecessary, perhaps impossible, exactly to define the Apostle's meaning. In the warmth of his zeal he expresses himself willing to make any sacrifice for his brethren; perhaps without calculating, even in his own mind, the exact extent of the sacrifice. And this is the more probable as he well knew, that no sacrifice on his part could be available for their salvation.

4. Ἰδομεθα.—The honour of being adopted as the peculiar people of God.

δοξα often signifies any visible mark of glory ; hence it is frequently used by the LXX for the Shechinah, or symbol of the divine presence which stood over the ark of the covenant, as in Exod. xl. 34, 35. Lev. ix. 6. Ezek. x. 4. See Schleusner ad v. 9. Koppe glosses the verse thus, *Qui ut filii et hæredes æternæ felicitatis tractantur*. But this was not true of the unbelieving Jews respecting whom the Apostle here speaks.

διαθηκαι.—The *covenants* were properly two, the Abrahamic and the Mosaic. Schleusner ad v. 5. following Michaëlis, understands διαθηκαι to signify the ten commandments.

επαγγελαι.—The *promises*, especially those of ultimate restoration to God's favour, referred to by the Apostle, chap. xi. 26, 27.

5. This verse has given much trouble to Arian and Socinian commentators. Some to get over the difficulty omit Θεος; not on the authority of MS. for there is not a copy which wants it, but on the authority of Cyprian and Hilary as quoted by Erasmus ; but Mill shews clearly that Erasmus must have used a corrupt text of these fathers, since all the MSS. and better editions read Θεος.

‘Schlichting proposes, on conjecture merely, to transpose ὁ ὡν, and to read ὡν ὁ, i. e. of *whom* (the Jewish fathers) *is God blessed for ever*. But as in this very Epistle the Apostle has laboured to prove that God is the God of the Gentiles as well as of the Jews, (ch. iii. 29.) this expedient would seem to impeach the Apostle's consistency as well as to violate the text. Nor would the text, according to Schlichting's conjecture, be in any measure accordant with the idiom of the Greek language. If Θεος has the article, (and his transposition makes it ὁ Θεος) then ευλογητος must have the article too ; inasmuch as an adjective following a noun with an article and agreeing with it, must also have the article. Critical acumen has also employed itself in dividing and translating the verse in a manner different from our version. Professor Justi of Marburg renders it, *whose ancestors were those (renowned) fathers, from whom the Messiah as to his mortal body was derived, who is exalted above all (the fathers). God be blessed for ever*. Now Crellius (Init. Evan.

Johan. p. 230, 237.) long ago, was candid enough to own, that when the Apostle was affected with the greatest sadness on account of his Jewish brethren, a *doxology* was not very congruous. A prayer, as in chap. x. 1. would, he thinks, be much more appropriate. Besides Θεός ευλογητός means *God who is blessed*; but ευλογητός ὁ Θεός means *blessed be God*. In accordance with this usage, we find *five* instances of doxology in the New Testament, and above *forty* in the Old, where ευλογητός is uniformly placed first. 'The same order is observed in καταρατός when an imprecation is uttered.' M. STEWART'S Letters on the Trinity, pp. 56, 58. To the same purpose are the remarks of Koppe and Rosenmüller on the text. Interpretatio ea quâ hæc verba ad Patrem referuntur, nec contextui nec regulis grammaticis est consentiens. ROSENMULLER. On this text also the reader will do well to examine the remarks of Middleton in his Doctrine of the Greek Article, p. 455. and also Noesselt Fas. i. p. 158. et seq. If then confidence is to be placed in the authority of MSS. on the quotations of the fathers, on the principles of language, and on the confession of heretics, we have here full and sufficient warrant for our belief, that Jesus who was born of the seed of Israel according to the flesh, was at the same time, *God over all, blessed for evermore*.

6. Οἶον for δυνατον would require τε after it, and εκπεπτωκεναι instead of ὅτι εκπεπτωκεν. We may construe it, therefore, as Erasmus, Luther and Koppe do, by *quasi*—'Not as though I said that the promises of God have failed.'

οὔτοι Ισραηλ.—In voce Israël emphasim esse quisque videt. Israëlita ad quos pertinent promissa Dei, Israëlī patri fiducia et obsequio in Deum (cujus solum causâ יִשְׂרָאֵל dicebatur Jacobus, Gen. xxxii. 28.) similis. KOPPE.

7. Εν Ισαακ κληθήσεται σοι σπέρμα.—A literal translation from the Hebrew, Gen. xxi. 11.

καλεῖσθαι, i. q. ἐνδοξον γενεσθαι. KOPPE. Schleusner gives this as the 11th sense of καλεω; but gives our text under the 1st sense. 'Posterī tui Isüacidæ vocabuntur. Isüacidæ veri erunt posterī tui.'

9. Κατα τον καιρον τουτον, כַּעַתָּה, Gen. xviii. 10. Ut Paulus ista convertit, indicat tempus quod integrum ipsum post annum existurum esset ut 2 Kings iv. 16. NOESSELT Fas. i. p. 176.

11. 'Η κατ' εκλογην προθεσις.—The reader will observe, that the Apostle is here speaking, not of the election of individuals to eternal life, but of a certain individual and his posterity to be the depositaries of God's law, and the origin from which Messiah as to his human nature was to spring. If then any choose to use this text in support of the Calvinistic hypothesis, they ought to be aware, that it can be so applied only by inference, the propriety of which inference may fairly be questioned.

προθεσις means simply ἡ βουλη του Θεου, as it is properly rendered by Photius ap. Œcumenium. The Apostle 2 Tim. i. 9. speaks of God as καλεσαντα ἡμας ου κατα τα εργα ἡμων, αλλα κατα ιδιαν προθεσιν και χαριν. And chap. xi. 5. of this Epistle, ἡ κατ' εκλογην χαρις is used to express what is here called ἡ κατ' εκλογην προθεσις. The expression is used in opposition to meritorious works done by man, and signifies, that God's choice of the Jewish people, was to be referred to nothing but his own grace and good-will. The attentive reader of the Epistle will observe, that κατα frequently gives the force of an adjective to the substantive it governs; as Rom, xi. 21. οἱ κατα φυσιν κλαδοι, *the natural branches*. So here ἡ κατ' εκλογην προθεσις, *the elective determination*.

13. Ηγαπησα . . . ἐμισῆσα.—These terms contrasted and applied to different individuals, mark a decided preference of the one over the other. So Matt. vi. 24. τον ἑνα μισησει, και τον ἑτερον αγαπησει, *he will decidedly prefer the one to the other*. So also Luke xiv. 26. και ου μισει τον πατερα ἑαυτου, *and shall not sacrifice even his affection to his father, if it be found inconsistent with my service*. See Schleusner ad v. μισω, 2.

15. γαρ non est ætiologicum, sed mera transeundi formula, pro τον δε αυτον τροπον. KOPPE.

ἐλεησω . . . οικτειρησω.—The reference is to Exod. xxxiii. 19. which treats, not of God's forgiving the sins of Moses, but be-

stowing upon him a signal mark of peculiar favour. See Schleusner ad v. ἐλθεω, 2.

16. *τρέχειν*, *currere*, per Metaph. *expetere*. Sensu non differt. a *θελειν*, nisi quod intentius studium indicat. ROSENMULLER.

17. *Ἐξήγειρα σε*, *Servavi te superstitem, morti non tradidi*. KOPPE. Or rather, according to Schleusner's 7th sense of *εγειρω*, *sanavi, ex morbo erexi te*. Pharaoh being impenitent under the plague of blains, God restored him to health; not in mercy, but that his death might afford another and more signal display of the divine power and justice.

18. *Ὅν δε θελει σκληρυνει*.—It is necessary to mitigate the direct sense of *σκληρυνειν* in this passage; not because by giving the ordinary meaning, we should allow the doctrines of Calvinism, but because we should allow what all reasonable Calvinists abhor, namely, the doctrine that God is the author of sin. But we need not on this account follow the opinion of Noesselt, Schleusner and Ernesti, who render *σκληρυνειν* by *minus benigne tractare, paucioribus beneficiis aliquem afficere*. In the passages of Exodus referred to by the Apostle, it is not said merely that *Pharaoh was hardened*, but that *his heart was hardened*; and chap. viii. 32. he is said *to have hardened his own heart*. How then, and in what sense, did God harden Pharaoh's heart? Not positively, but negatively; by withdrawing those preventive checks of the Spirit, whereby bad men are restrained in their sinful courses. Thus Pharaoh, resisting the restraining grace of God, was given up to the impulses of his own corrupt will; and thus it may be said with equal truth, though in different senses, that he hardened himself, or that God hardened him.

19. The objection here stated, is answered by the Apostle in various ways, 1st, By denying that man has any right to cavil at the appointments of God whatever they may be, v. 20, 21. 2dly, By shewing that the appointments of God, far from having any thing of an *arbitrary* or *unconditional* character, are perfectly consistent with his attributes of justice and mercy, v. 22, 23.

20. The Apostle alludes to Isaiah xlv. 9, where in answer to the Jews, who seem to have taken it amiss, that their deliverance was to be effected by Cyrus a heathen prince, the Prophet says, ' Woe unto him that striveth with his maker ; let the potsherd strive with the potsherd of the earth : shall the clay say to him that fashioned it, what makest thou.' MACKNIGHT. And the reader will observe, that in Isaiah as in our Epistle, the question is not about God's right to elect individuals to eternal life ; but his right to bestow unmerited mercies, or to inflict merited punishment, when and how he sees fit.

21. As the Apostle has mentioned two classes of cases in which God exercises his *προθεσιν κατ' εκλογην*, first of nations, and secondly of individuals ; so he divides his answer into two heads. The 21st verse seems to refer to the former case ; and thus *σκευη εις τιμην*, may be taken for the Jewish nation, destined to the honourable purpose of maintaining the purity of revealed truth : while *σκευη εις ατιμιαν* means the heathen nations left in the dishonour of their wilful departure from the truth. Again, verses 22, 23. relate to the case of individual election ; and thus *σκευη οργης* refers to those individuals from whom, after *much long suffering*, God withdraws his restraining grace, and especially the impenitent and unbelieving Jews : while by *σκευη ελεους* we must understand the true Christians, whether Jews or Gentiles, whom God by his Spirit has prepared for the enjoyment of heaven.

22. *κατηρτισμενα*, and verse 23. *προητοιμασεν*.—The different forms of these verbs are worthy of observation. The *vessels of wrath* are by their own wilful corruption *fitted for destruction* ; but it is God himself who *fits and prepares* the vessels of his mercy for the *glory* which they shall inherit hereafter.

25, 26.—Here are two quotations from the Prophet Hosea, chap. i. 10 ; where immediately after God had rejected the ten tribes, or kingdom of Israel, saying in verse 9, ' *Ye are not my people, and I will not be your God,*' it is added, ' *yet the numbers of the children of Israel shall be as the sand of the sea, which cannot be measured or numbered ; and it shall come to pass, that in the place where it was said unto them ye are not my people, there*

it shall be said unto them, ye are the sons of the living God. As if he had said, The decrease of numbers in the church by utterly taking away the ten tribes (verse 6.) shall be well supplied by what shall afterwards come to pass, by calling the Gentiles into it. They who had been the people of God shall become *loammi, not my people*. Contrariwise, those who had been *loammi, not my people*, shall become the children of God. Again, chap. ii. 23, I will sow her (the Jewish church) unto me in the earth, [alluding probably to the dispersion of the Jews over all the Roman Empire; which proved a fruitful cause of preparing the Gentiles for the reception of the gospel] and I will have mercy on her (the body of believing Gentiles) that had not obtained mercy. TAYLOR. It does not appear that the Prophet Hosea, refers to any filling up the numbers of the church, except by the restoration of the descendants of Israel to God's favour; and the people of whom it is said, *ye are not my people*, and, *ye are the sons of the living God*, are one and the same, namely, Israel; nor is any mention or reference made by the Prophet to the calling of the Gentiles. 'These expressions,' says Horsley, 'are too magnificent to be understood of any thing but the final rescue of the Jews from the power of antichrist in the latter ages, by the incarnate God destroying the enemy with the brightness of his coming; of which the destruction of Sennacherib's army in the days of Hezekiah, might be a type, but it was nothing more.' Taylor's elucidation of the other quotation from Hosea is correct, except that in the second clause, *I will have mercy on her that had not obtained mercy*, the Jews appear still to be referred to; whom, after the full effect of their dispersion has been effected, God will restore to his covenanted mercies. See Rom. xi. 26. and 31.

27, 28.—The quotation is from Isaiah x. 22, 23, but quoted *memoriter*. Before συντελων we must supply εστι ὁ Κυριος. συντεμνειν contains the sense of συντελειν with the additional idea of *brevity* or *swiftness*. The declaration of Isaiah relates primarily to the remnant of the Jews to be saved from the Assyrians. Yet it need not be limited to this sense, but may be under-

stood to have a farther reference to the remnant to be saved by Messias : especially since amidst the prophecies respecting the Assyrian conquest, perpetual reference is made to the deliverance to be effected by Messias. Cf. Isaiah vii. 14. ix. 1, 2, 6, 7. and xi. pass. The sense of the quotation seems to be, that now as in the time of Isaiah, God was about to execute a summary and decisive judgment upon the Jews ; but that now as then, it was his gracious purpose to spare a remnant, and to make them anew his people by admission into the Christian church.

Lowth renders the passage from Isaiah thus :

For though thy people, O Israel, shall be as the sand of the sea

A remnant of them only shall return ;

The consummation overfloweth with strict justice,

For a full and decisive decree

Shall Jehovah the Lord of Hosts accomplish in the midst of the land.

He observes, that neither the LXX nor St. Paul, nor any of the ancient versions take any notice of the word *הִפְלֹשׁ*, *overflowing*. J. S. Mælius (Schol. Phil. ad Selecta S. Cod. loca) conjectures, that the two last letters are by mistake transposed ; and that the true reading is *הִפְשׁ*, *judging*. The LXX might think this sufficiently expressed by *εν δικαιοσυνη*.

29. *Σαβαωθ*, (Isaiah i. 9.) *of hosts or armies*. Exercitus enim Dei in V. T. modo *angeli*, modo *astra*, ob summam eorum copiam et ordinem quo moventur, modo *omnis rerum natura*, dicuntur : ut adeo quando Deus *κυριος Σαβαωθ* dicitur, summum ejus imperium, et summa potestas indicetur. SCHLEUSNER ad v.

31. *νομος δικαιοσυνης*.—This term must be differently rendered in the two clauses of the text : in the former it means the *Mosaic law*, by obedience to which the Jews believed they could obtain *δικαιοσυνη*, *justification* : in the latter it is the *new religion*, superior to the Mosaic, which, according to the ancient

prophecies, had now at length been revealed by Messias. **KOPPE.**

33. The Apostle here combines two texts, Isaiah xxviii. 16. and viii. 14. *καταισχυθήσεται* is taken from the LXX version. The Heb. *וַיִּתֵּן* is usually rendered *hasten*: but Pococke (Not. Misc. ad Port. Mos. Ed. Lips. p. 10.) shews, that it has also the sense of *to fear*. In the Epistle of Barnabas c. 6, the quotation is given thus, *ὅς ἐλπίζει ἐπ' αὐτὸν ζῆσεται εἰς τὸν αἰῶνα*, which shews, that *οὐ καταισχυθήσεται* has a strong affirmative meaning, and may be rendered, has a sure and firm confidence of attaining the eternal reward which he looks for. **NOESSELT** Fas. i. p. 211.

CHAP. X.

1. COMPARE this with ch. ix. 1.

2. *Οὐ κατ' ἐπιγνώσιν.*—The Jews erred, not only in rejecting Christ, but also in mistaking the proper object and nature of the moral law. Their error consisted in viewing it as a *covenant of works* whereby eternal life was to be procured: whereas the moral law taken by itself, was only a *rule of life*; and the whole Mosaic law was a *covenant of grace*, wherein pardon was held out to repenting sinners through the blood of vicarious sacrifices. See Introd. iv. 15, 16.

3. Wetstein translates *ἰδία δικαιοσύνη*, *justificatio, quâ se solos aliis exclusis gentibus, servari debere putabant*. But there would thus be no opposition between the two clauses. For the justification peculiar to the Jews, might as easily be an act of free grace on the part of God as the reverse. By *δικαιοσύνη τοῦ Θεοῦ*, we must understand *an acquittal and restoration of sinners to the divine favour, grounded on the mere grace of God*: and by *ἰδία δικαιοσύνη*, *an acquittal merited and purchased by the justified individuals themselves*.

4. *Τέλος τοῦ νομοῦ.*—**Morus** and **Koppe** understand this of the abrogation of the Mosaic law by Christ. ‘*Christus finem fecit legi, sustulit necessitatem observandæ Mos. legis, eo effectū ut*

quisquis credat in eum censeatur δικαίος.' MORUS. But τέλος appears rather to have the sense of πληρωμα, *completion*. The law promised indeed a justification, but partial and temporal : Christ came to offer one which was universal and eternal.

5. Μωυσης γὰρ λέγει, κ. τ. λ.—Rosenmüller supposes, that the quotation from Moses is put into the mouth of an objector ; and that the Apostle (verse 6.) answers in effect, that it was very true the law could confer life and happiness, but that an easier and better way was now opened by the gospel. But this was not the meaning of Moses, who spoke not of *eternal* justification, but of *temporal* life and happiness : nor can it be the meaning of St. Paul, whose whole argument goes to prove, that justification and its consequence eternal life, neither were, nor could be obtained by the works of the law. Cf. Rom. iii. 20. Gal. iii. 21. The Apostle contrasting what the law as a covenant of works could procure, and what faith could effect, says, that to a strict observer of the law, temporal happiness and prosperity were pledged by the promise of God ; but that to a believer in Christ there is now offered eternal salvation.

6. The passage is quoted from Deut. xxx. 13. The object both of Moses and of the Apostle, was to assert the facility of attaining a knowledge of divine truth. It seems, therefore, reasonable to consider all that intervenes between λέγει verse 6. and ὅτι verse 9. as parenthetical, and not as forming part of that which is said by the δικαιοσύνη ἐκ πίστεως. See the Paraphrase.

7. κατακλησέται εἰς τὸν αἴουσον.—The Hebrew and Septuagint both read *beyond the sea*. As the Apostle is only quoting in the way of illustration he alters the passage to his purpose. Rosenmüller gives the sense thus : *Our doctrine of faith is not difficult to be understood, nor is the knowledge of it to be sought in heaven or in hades. Its truth and certainty must be clear to every man of unprejudiced mind.*

9. Εὰν ὁμολογήσῃς.—If we understand this as referring merely to a *public profession* of Christianity, it is not easy to see why such a particular value should be attached to it above all other good works, as that it alone should be directly coupled with salvation. But the first and principal profession of faith made

by Christians; was at their baptism; and to *confess or profess* the Lord Jesus, was to receive, or at least to apply for baptism in his name. The passage, therefore, is equivalent to Mark xvi. 16. *He that believeth and is baptized shall be saved.* Again in 1 Peter iii. 21. we have baptism connected with salvation and the resurrection of Christ, just as in our text: *The like figure whereunto, even baptism, doth now save us; (not the putting away of the filth of the flesh, but the answer of a good conscience toward God,) by the resurrection of Jesus Christ.* By the answer of a good conscience, συνειδθεως αγαθης ἐπερωτημα, is to be understood a good and conscientious answer to the questions put to the candidate for baptism. Compare also 1 Tim. vi. 12, where the καλη ὁμολογια ενωπιον πολλων μαρτυρων, probably means the baptismal profession of faith made before the assembled church. Of all the facts recorded respecting Christ, his resurrection was that which his enemies principally denied, and on which his followers principally grounded their faith in all the rest. That the term ὁμολογια was especially applied to the baptismal confession, appears also from Cyrill of Jerusalem, Cat. Mystagog. ii. p. 285. Edit. Milles Oxon. 1703, fol. Καὶ ἕκαστος ἐρωτατο, εἰ πιστεῖται εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος· καὶ ὁμολογήσατε τὴν σωτηρίαν ὁμολογίαν.

σωτησις.—By baptism we are saved from our natural state of guilt and condemnation; for ‘being by nature born in sin and children of wrath, we are hereby made children of grace.’ Church Catech.

11. See Note on chap. ix. 33.

12. Οὐ γὰρ ἐστὶ διαστολή.—An inference from the word πας in preceding and succeeding quotations.

15. Εὰν μὴ ἀποστολώσι.—The Apostle appears to intimate, that he would not have ventured to extend the offers of the gospel to the heathen, had he not been especially commissioned for that very purpose.

ὡς ὥραιοι. Isaiah lii. 7.—The Prophet alludes to those Jews, who upon the return from Babylon, preceded the main body, and when they had reached the mountain country of Judea, announced to the scattered Jews still remaining there, the re-

turn of their brethren, and the approaching restoration of the kingdom of God in Zion. Jewish commentators, however, refer this prophecy to the times of the Messiah. ROSENMULLER.*

16. ΤΙΣ ΕΠΙΣΤΕΥΕΣΕ ΤΗ ΑΚΟΗ ΗΜΩΝ. Isaiah liii. 1.—*ακοη* frequentissimè de *sermone, oratione, doctrinâ, institutione, quæ fit ore*, apud veteres usurpatur. SCHLEUSNER ad v. 4.

17. ἀρα ἡ πίστις. Compare v. 14.

δια ζηματος, *ex Dei mandato*. BEZA. And so it was understood by those who afterwards added δια ζηματος Χριστου, as it is in the Vulgate and some Greek copies. SEMLER. The expression corresponds to εαν μη αποστολωσι, v. 15.

19. Επ' ουκ εθνει, *a nation not worthy of the name of nation*, i. e. a nation despised by the Jews. Similar formulas are common in Greek, thus Αγγειον ουκ Αγγειον. Eurip. Orest. 902. KOPPE.

ασυνετῳ, not *foolish*, but *impious and idolatrous*, Heb. נבל נר. Cf. Ps. xiv. 1. Job ii. 10.

* As to the principle upon which St. Paul quotes from the ancient scriptures, Taylor observes, that 1. Sometimes the Apostle's intention goes no farther than using the same expressions as equally applicable to the matter in hand. So in verses 6, 7, 8, 9. of chap. x, he uses the words of Moses, not to prove any thing, nor as if he thought that Moses spake of the same subject; but only as intimating that the strong and lively expressions used concerning the doctrine he taught, were equally applicable to the faith of the gospel. So also at chap. x. verse 18. he quotes Ps. xix. 4.

2. Sometimes the design of the quotation is only to shew that the cases are parallel; or that what happened in his time corresponds to that which had happened in former times. So ii. 24. viii. 36. ix. 27, 28, 29. xi. 3, 4, 8, 9, 10. xv. 21.

3. Sometimes to explain a doctrinal point, as i. 17. iv. 6, 7, 8, 18. ix. 20, 21. x. 15. xv. 3.

4. Sometimes to prove a doctrinal point, as iii. 4, 10. iv. 3, 17. ix. 7, 9, 12, 13, 15, 17. x. 5, 11, 13. xii. 19, 20. xiii. 9. xiv. 11.

5. Sometimes to prove that something was actually predicted in the prophetic writings, as ix. 25, 26, 33. x. 16, 19, 20, 21. xi. 26, 27. xv. 9, 12.

These things being duly considered, it will appear, I conceive, that the Apostle has everywhere shewn a just regard to the true sense of the scripture which he quotes, in the view in which he quotes it.

20. While the Apostle maintains the spiritual equality of the Gentiles to the Jews, he carefully guards against the supposition, that they had attained this equality by any merit or exertion of their own, or by any thing but the mere unmerited grace of God.

αποτολμῶ, declares the same truth with a boldness and clearness beyond that of Moses.

CHAP. XI.

2. Τον λαον αυτου ὃν προεγγνω.—Ammon supplies ὁμοιον Χριστῳ γενεσθαι as in chap. viii. 29. and takes the meaning to be, that though the Jews generally were rejected, yet, that those Jews whose acceptance of the gospel God foreknew, were still the elect people of God. Schleusner supposes that προεγγνω is to be construed as the Heb. יָדָע in Prov. xii. 10. Ps. i. 6. xxxi. 7. Hos. x. 20. by *amare, bene velle, beneficiis afficere*: and that it refers to the Jewish nation generally.

ἐν Ἡλιῳ for περὶ τοῦ Ἡλια.

ἐντυγχάνειν τινι means, *to go up to any one, for the purpose of addressing him*. Hence it has different meanings, as it is joined with ὑπὲρ or κατὰ. ἐντυγχάνειν τινι ὑπὲρ τινος, *to speak with any one in behalf of another, to intercede*. ἐντυγχάνειν κατὰ τινος, *to plead against him, to accuse*. This latter use is very frequent in 1 Maccabees. See chap. viii. 32. x. 61, 63. xi. 25. Κορρε.

3. The quotation is from 1 Kings xix. 10, 14. By the law (Exod. xx. 24.) the altars of God were to be made of earth. The destruction of such altars is therefore better described by κατεσκαΐαν, than by καθεῖλον the word used by the LXX for the Heb. $\text{סָרַס$. MACKNIGHT.

4. 1 Kings xix. 18. Χρηματισμος, *the oracle or answer given directly by God*. So Theophylact ad loc. ἡ τοῦ Θεοῦ ἐμφανεια καὶ ὁμιλία, ὁ λογος τοῦ Θεοῦ. Βααλ, Heb. בַּעַל , *lord*; a Phœnician or Canaanitish idol, worshipped also by the Assyrians under the contracted name Bel. It is used sometimes with a masculine line, sometimes with a feminine article. In the latter case

some critics suppose that *εικων* is understood. Michaëlis takes Baal to signify the Tyrian Hercules. (Supp. at L. H. ad v. *לבעל*.) Selden (De Deis Syr. p. 240.) understands by Baal the sun, and by Ashtaroth the moon.

5. Κατ' ἐκλογὴν χάριτος.—*ἐκλογή* does not necessarily mean an absolute unconditional election: for we see in the next verse that there might have been an *election of works*, that is, an election of those who had performed certain duties, on account of, and as a reward for that performance. So *ἐκλογὴ χάριτος* is an election of certain individuals to the enjoyment of God's favour, not on account of any *works* they have done; but on account of their joyfully accepting the *grace* of God, by believing the gospel.

6. The latter portion of this verse from *εἰ δὲ ἐξ ἔργων*, is omitted in many MSS. and in all the Latin versions, and the omission is approved by Erasmus, Grotius, Wetstein, Mill, Semler and Griesbach. See Griesbach V. L. ad loc.

7. ὁ ἐπιζητεῖ Ἰσραὴλ.—That which Israel sought was justification. Compare Rom. ix. 32. where we find the same assertion made respecting Israel, with this reason for their failure, that they sought justification not by faith, but by works of law.

ἐπωφωθήσαν. Hesych. *ἐτυφλώθησαν.* Vulgate *excæcati sunt.* So also our version. The derivative meaning, however, is *hardened*, as in the margin of our version, from *πῶρος*, an anatomical term for the hard growth by which fractured bones are reunited. Lexicographers seem to have confounded *πῶρω* with *πηγῶ*, and even the accurate Schleusner quotes Job xvii. 7. under each of these words.

8. Κατανύξις.—Græcè *compunctionem* denotat, a κατανύσσω, compungo: Hellenistæ tamen huic vocabulo *soporis* potestatem subjecerunt, quasi a νύσταζω, dormito repetivissent; quare etiam Ps. iv. 5. κατανύσσειν ipsis idem est quod κατανύσταζειν. ROSENMULLER,

9. The meaning is not necessarily that David (Ps. lxi. 22, 23.) had prophesied respecting the rejection of Israel; but only that such sufferings and evils were now to befall the Jewish nation, as those which David had prophetically denounced against

his enemies. It must however be confessed, that there are many points in the lxix. Psalm, its harmony with the prophecies of Isaiah, and with the history of Christ's sufferings, which strongly countenance the opinion that it is directly prophetic of the sufferings and death of Christ; and of the results both to his friends and his enemies.

11. The Apostle having declared, that Israel had *generally*, though neither *universally* nor *finally* forfeited God's favour, now proceeds to shew what salutary results the divine wisdom and goodness would bring out of this evil. And the benefits are these, 1st, That by the unbelief of the Jews, a way had been opened for the reconciliation of the Gentiles with God: 2d, That by the effects of this reconciliation, the Jews themselves should finally be converted, restored to God's favour, and rendered in turn the instruments of the highest spiritual blessings to the Gentiles.

Ἀλλὰ τῷ αὐτῶν παραπτώματι, κ. τ. λ. for διὰ τοῦ αὐτῶν παραπτώματος ἡ σωτηρία ἐγένετο.—Whitby passes over this verse in silence. Grotius, quoted and approved by Koppe, explains it thus, 'The falling away of the Jews by unbelief was advantageous to the Gentiles in two ways: 1st, It was thus made manifest that there was no injustice in God's extending to the Gentiles those blessings which the Jews had rejected: and 2dly, If the great bulk of the Jews had received the gospel, the Gentile converts would have been compelled to submit to circumcision, and the other rites of the Mosaic system; whereas, now, the Jews being in the minority, were unable to dictate to their Gentile brethren.'

These remarks of Grotius may be perfectly true, but they do not seem to warrant the use of so strong a term as *salvation*. The *παραπτῶμα* of the Jews, it must be recollected, began, not when they rejected the preaching of the Apostles, but when they rejected the person of Christ; and they filled up the measure of their national iniquity, when they shouted 'Crucify him, crucify him.' Since, then, the sin of the Jews caused the death of Christ, and that death was the price of salvation for the whole world, we have thus a complete sense in which *sal-*

vation came to the Gentiles by the *transgression and fall* of the Jews.

12. Ἡττημα, πληρωμα.—Both the construction of the verse, and the derivative sense, shew that these words are opposed and must be explained by one another. Now πληρωμα at verse 25. evidently means the *great mass*, το πληθος. If we take it in the same sense here, then ἡττημα opposed to it must mean *the few*, as το λειμμα verse 5, and ἡ ἐκλογη verse 7. The sense then will be, ‘*If the few Jews who have embraced the gospel, have been so instrumental to the conversion of the Gentiles, what happy effects may be anticipated from the missionary efforts of the Jews, when all of them shall have embraced the truth as it is in Jesus.*’ We may distinguish also the connexion of παραπτωμα with κοσμος, and of ἡττημα with εθνων. The *sin* of the Jews in rejecting and crucifying Christ, was the proximate cause of that atoning sacrifice, whereby salvation was purchased for the *whole world*, even for those murderers themselves; the ἡττημα, λειμμα or ἐκλογη of the Jews, that is, the chosen few who believed in Christ, were ‘*the riches of the Gentiles,*’ ‘*the salt of the earth,*’ since by their preaching the riches of salvation were communicated to all nations.

13. Διακονιαν μου δοξαζω.—The Apostle had *glorified his apostolic office* in the preceding verse, when he asserted that the ἡττημα of the Jews, whereof he himself was one, were the riches of the Gentile world. And he did this in order to rouse the emulation of his unbelieving brethren, by shewing them, that even in the extension of God’s favour to the Gentiles, the Jews were still a chosen and privileged people, the dispensers, as they had been the depositaries of divine revelation.

15. Ἡ ἀποβολη.—The *casting away* of the Jews was not strictly speaking either a cause or an instrument of the *reconciliation* of the world to God. But since they had the same cause, namely, the παραπτωμα of the Jews in rejecting Christ, and since the one could not have happened without the other, they are thus connected by the Apostle. πρὸς ἀληψις opposed to ἀποβολη, signifies, *the restoration of all Israel to God’s favour by*

conversion to Christianity. The verse is a repetition of the sentiment contained in v. 12.

16. *Απαρχή . . . φεραμα.*—Compare Numb. xv. 20. ‘Ye shall offer up a cake of the first of your dough.’ *απαρχήν φεραματος ἱμῶν.*—*απαρχή* then signifies, not *first-fruits*, but a portion of the dough consecrated to God; *φεραμα* is the remainder of the dough. By *απαρχή* the Apostle represents Abraham and the other Jewish Patriarchs, by *φεραμα* their descendants to the end of time. *ἅγιος* we may observe, is here used in its ceremonial sense, consecrated, considered as the property of God: not *sanctus* but *sacer*. Grotius and Rosenmüller imagine, that by these terms are signified the *converted* and *unconverted* Jews: and in the next clause Rosenmüller interprets *ἑίζα*, of the whole Jewish nation, *κλαδοί* of individual members of it: ‘*Si universa gens recte potest dici populus Dei, etiam singula ejus membra nunc possunt per fidem in Christo consecrari Deo.*’ It seems, however, much more natural to consider the two metaphors as representing the same class of objects, and to translate with Koppe, *cum stirps Judæorum* (Abrahamus cæterique *προπατορες*) *fuert Deo sacra, sacri etiam sunt Judæi ex hac stirpe oriundi.* The sense is much the same as that of verse 28. where the Jews are declared to be still ‘beloved for the sake of their fathers.’

17. The *olive* here means the *church of God*, that portion of mankind who are in federal union with God. Some who had thus been in covenant with God, the unbelieving Jews, had been *broken off*, had lost the benefits and privileges of the covenant; while others who had not previously been in covenant, the believing Gentiles, had been admitted into the place thus vacated. The *olive* or *church* is considered as one throughout, and the covenant whereby it was a church, was not the Mosaic law, but the Abrahamic covenant, which promised salvation by a Redeemer and justification by faith. So Noesselt renders the passage, ‘*Qui enim sunt rami succisi, nisi Judæi de juribus ac beneficiis populi Dei disjecti, et oleaster insitus oleæ qui in radicis et pinguedinis oleæ communionem veniat, nisi de gentibus*

homines admissâ doctrinâ divinâ, quasi insiti veræ ecclesiæ, a quâ jura et beneficia trahant.' Cf. John xv. 1.

ΕΥΕΚΕΥΤΡΙΣΘΗΣ.—For the image here employed, see Columella de R. R. v. 9. 'Solent terebrari oleæ lætæ, in foramen talea viridis olcastri inseritur, et sic velut insita arbor fæcundo semine fertilior exstat.' So also Pallad. de Insit. xiv. 53.

Fæcundat sterilis pingues oleaster olivas,

Et quæ non novit munera ferre docet.

Bredenkamp. quoted by Ammon ad loc.

συγκοινωνος τῆς ριζῆς . . . ἐγένου.—We must distinguish between the Abrahamic or spiritual, and the Mosaic or temporal covenant. The believing Gentiles were admitted into the former, while the latter was utterly abolished: and they became 'participators with the Root,' when like Abraham, whom we have before shewn to be the root, they were justified by faith. In the mean time the *natural branches, the seed of Abraham according to the flesh*, being destitute of faith which was the condition, were excluded from the benefits of the covenant.

18. Οὐ σὺ τὴν ρίζαν βασταζεις, κ. τ. λ.—Supply γινώθι ὅτι, *remember that thou supportest not*, &c. Koppe forgetting that at verse 16, he had considered ριζα as Abraham, and that in this very verse the Jews are described not as the *root* but the *branches*, construes 'Scito non debere tibi Judæum quicquid, te vero omnia Judæis.' Rather construe with Schleusner, 'Scito non debere tibi majores Judæorum quicquid, te vero omnia illis.'

20. We here see that none of the dealings of God towards either Jews or Gentiles, were arbitrary and unconditional. The Jews were excluded because they did not believe; the Gentiles were grafted in because they did believe. And the continuance of this exclusion, and of this engrafting, depended upon the continuance of unbelief on the one hand, and of faith on the other.

21. Before μηπως supply φοβου or ὀρα.

22. It is singular that in a critical edition like that of Koppe edited by Ammon 1806, as likewise in the third edition 1824,

so gross a mistake should occur as the omission of all between *σε* and *χρηστοτητι*.

επιμενης τη χρηστοτητι, *to remain in the goodness or mercy of God*, means to continue in the conditions of the gospel covenant, and especially in the conscientious use of the means of grace. *Χαρις* is used much in the same way, Acts xiii. 43. *προσμενειν τη χαριτι του Θεου*. Paul and Barnabas persuaded the Jewish converts *to remain firm in their attendance upon that apostolic teaching, which was the χαρις or gift of God to them*. See Note on chap. v. 2.

23. *επει*, *otherwise*. If thou abidest not by the conditions of the gospel, thou art no longer within the scope of the divine mercy, but shalt be cut off from a participation in the benefits of the Abrahamic covenant.

24. *της κατα φυσιν αγριελαιου*.—From the wild olive, the heathen world, to which they *naturally* belonged. So also after *οὗτοι οἱ κατα φυσιν*, supply *οντες κλαδοι της ελαιας*.

25. The Apostle having prepared the minds of the heathen converts, by shewing, that as the Jews had fallen through unbelief, they might be restored through faith; and that God, by the admission of the Gentiles into covenant with him, had already wrought a more mighty miracle of grace, than the re-admission of the Jews would be; now goes on in the spirit of prophecy to declare a mystery, that is, a truth hitherto unknown, and now first made known by divine revelation. And this mystery was that *πας Ισραηλ*, the great body of the Jewish nation, should finally adopt the faith which they then rejected, and be saved through faith in Him whom their fathers had crucified.

ινα μη ητε παρ' εαυτοις φρονιμοι, *that ye be not puffed up with an idea of your exclusive possession of the divine favour*. The expression is the same in Rom. xii. 16.

πωρωσις. See Note on v. 7.

απο μερους, *to some Israelites*, in opposition to *πας Ισραηλ* in the next verse.

25. and 26. *Αχρις ου το πληρωμα, κ. τ. λ.*—The sense here seems so clear, that had not some learned critics disturbed it,

little need have been said on the subject. The Apostle says, '*hardness or unbelief has fallen upon the Jews, and will continue until the fulness of the Gentiles shall have entered into the church; and then (ὡς τω for τότε) all Israel shall be saved, that is, brought back again by the reception of the true faith into covenant and favour with God.*' Now it seems absurd to suppose that the πληρωμα of the Gentiles has yet arrived, when the great majority of the human race, are still Mahometans or Idolators: or that *all Israel has been saved*, when from the apostolic age down to the present, only a few insulated conversions have been effected from Judaism to Christianity. Yet Grotius, Wetstein and Hammond imagine that the prophecy was accomplished about the time of the destruction of Jerusalem, when, as they assert, a great number of Jews were added to the church. Lightfoot (Harm. N. T. 194.) interprets πᾶς Ἰσραηλ, of the spiritual Israel, the church of Christ, whether composed of Jews or Gentiles. For a full refutation of these opinions, see Whitby's Appendix to the xith chapter of the Romans. Ammon in his Excursus J. ad Rom. after shewing that the Apostle clearly speaks of the general conversion of the Jews, observes, 'Eventum ipsum præclaræ Apostoli expectationi non respondisse, historia abunde testatur. Neque enim defuere argumenta, quibus facile effici poterat, Paulum spe suâ excisurum fore.' This is a striking example of the rash and proud spirit of Rationalism, in a very learned and acute critic. When the Apostle says, '*I would not have you ignorant, brethren,*' he expresses no hope, but announces a prediction; and as to the event, we can only say, that *the end is not yet*, the fulness of the Gentiles has not yet come in.

27. 'Peccata auferruntur, si pœnæ omnes cessant; si publica illa supplicia per Romanos aliquot per annos illata cessant. Tum novum quasi fœdus Judæis concessum, ut cum gentibus, si velint, meliorem religionem amplectantur.' So Semler glosses the text, who is at great pains to prove that the Apostle does not foretell any general admission of the Jews into the church of Christ. But was it not already true, when the Apostle wrote, that the Jews might, if they would, *si velint*, embrace the

gospel? And what mystery could there be in such a declaration, when already a great portion, perhaps a majority of the Christian church, were Jews? Besides, the Apostle asserts, not that they *may*, but that they *shall* be engrafted into their own olive, that is, into the church.

28. It appears that *εχθροι* must here be taken in a *passive* sense, in order that it may stand in full opposition to *αγαπητοι*. The meaning of the terms is equivalent to *favoured* and *punished*. See Note on chap. ix. 13. Morus however, renders it *actively*: '*Judæi sunt εχθροι. Cui? Ipsi huic evangelio testante id historia. δι' υμας, propter vos, invident vobis hoc, negant participes esse paganos divinæ gratiæ, nolunt annunciari paganis evangelium.*'

εχθροι δι' υμας, treated with severity for your advantage, the withdrawing of all exclusive privilege from the Jews being a necessary preparation for the admission of the Gentiles into covenant with God.

29. *Αμεταμελητα, without change from variation of purpose*. From this verse we may infer, that when any fatal change takes place in the spiritual state of individuals or communities, this arises, not from any change in the divine counsels, but from their having brought themselves into a condition wherein it is impossible for God any longer to treat them with favour, in consistency with his moral perfections.

31. *Τω υμωτέρω ελεει*, must be construed, *the mercy conferred upon you, not your mercy or pity towards them*. Koppe renders it, '*Ut beneficio, quod vobis obligit, excitentur etiam illi ad eandem felicitatem quærendam obtinendamque.*' *παρὰζηλωσαι* is used in the same sense in a parallel passage v. 11.

32. *Συνεκλησεν, to declare subject*. So Gal. iii. 22. *The scripture συνεκλησεν declares all to have been subject to sin*. So Chrysostom glosses the passage, *ηλεγξεν, απεδειξεν απειθουντας*.

33. The admiration of the Apostle is excited by the view which he has taken of the wisdom and mercy of God, in producing so much good out of so much evil; and rendering even the sins of unbelieving men, and their consequent punishment,

instruments for the diffusion of the gospel and the salvation of the world.

34, 35. Compare Isaiah xl. 13, 14.

η τις προσεδωκεν αυτω.—Here the Apostle recurs to what may be considered the fundamental doctrine of the Epistle, *justification by grace*, and with it he closes the doctrinal portion of the Epistle; having abundantly proved, that if either Jew or Gentile was saved, it was entirely of *grace* not of *works*; neither having done any thing for God, in return for which they could claim salvation.

36. Discrimen inter formulas εξ αυτου, δι' αυτου et εις αυτον, non anxie quaero. Sunt cumulatae invicem particulæ, junctæ, quod in vehementiori animi affectu abrepti facere omnes soleamus, ut sententia ipsa quam profiteri volumus, eo certius accuratiusque capiatur. Est vero hæc unicè hujusmodi, *ab ipso omnia pendent*. KOPPE ad loc.

CHAP. XII.

1. Δια των οικτιρημων του Θεου.—The Apostle who now commences the *moral* portion of the Epistle thus connects it with the *doctrinal*. ‘Since God has been so merciful to you, and has invited you by the gospel to become his people, and even to stand in the relation of sons to Him, I exhort you by these mercies and privileges to devote yourselves unreservedly to Him.’

την λογικην λατρειαν.—Koppe is of opinion, that λατρεία here signifies, not the *act of sacrificing*, but the *sacrifice* or *victim* itself: and that λογικη λατρεία means, an *intelligent and rational victim* as opposed to the animal sacrifices of the law. Ammon with some reason, doubts whether λατρεία ever has this sense, and glosses the passage thus, κατα λογον ούτως λατρευοντες τη Θεω.

2. τω αιωνι τουτω.—Whitby paraphrases *this heathen world*. But if it be manifest that a great portion of the world which is now nominally Christian, give up their bodies a sacrifice not to

God, but to their own lusts : and if real devotedness to God be almost as little the fashion of the world now, as it was in the days of the Apostle, the precept *μη συσχηματιζῶς τῷ αἰῶνι τούτῳ* is not to be considered as obsolete, or inapplicable to Christians of the present day.

τῇ ἀνακαίνωσει.—Though the *renewal*, that is, the *sanctification* of the heart, be entirely the work of God's holy Spirit ; yet, as His assistance is to be expected only by those who seek for it by a diligent use of the means of grace, and especially of prayer, therefore the Apostle here speaks of it as a work over which their own will had a direct and important influence. So Eph. vi. 10, ' Be strong in the Lord, and in the power of his might,' that is, ' Being weak in yourselves, seek that divine strength which God never refuses to those that sincerely seek for it.'

τὸ θελημα τοῦ Θεοῦ.—The adjectives which follow are generally joined with *θελημα*. Koppe considering this as harsh, especially in reference to *ευαρεστον*, places a comma after *Θεοῦ*, and understands *τὸ θελημα τοῦ Θεοῦ, τὸ αγαθον*, &c., as being synonymous. *Quid Deo probetur, quid rectum, honestum*, &c.

3. *Δια τῆς χάριτος τῆς δοθείσης μοι*.—*Χαρις* here seems to mean, the *apostolic office*. So chap. xv. 15. Gal. ii. 9. The Apostle claims a right, as possessing the highest ecclesiastical rank, to restrain the arrogance of inferior ministers.

ὥς, because. So it should be rendered in 2 Tim. i. 3. and 2 Pet. i. 3. The sentiment is the same as that in 1 Cor. iv. 6, 7, where the Apostle is treating of the same subject : ' *What hast thou which thou didst not receive ?*'

5. *Πολλοὶ* for *παντες*, as in Rom. v. 15. 1 Cor. x. 33.

ὁ δὲ καθ' εἷς.—A Hellenism as in John viii. 9. Mark xiv. 19. for *καθ' ἓνα παντες*, *each individually*.

6. Both Koppe and Knappe place only a comma after *μελη*, and a colon after *διαφορα*. *Ye are members one of another, although possessing different offices and powers*.

εἴτε προφητείαν, κ. τ. λ..—These clauses which are evidently elliptical are differently rendered by the critics. The manner in which the ellipses are supplied in our version, seems as natu-

ral and easy as any. Beza is of opinion, that under *προφητεία* and *διακονία* are included all ecclesiastical offices: under the *former* all that related to the *spiritual*, under the *latter* all that related to the *temporal* affairs of the church. These genera are in the next verse divided into species.

κατὰ τὴν ἀναλογίαν τῆς πίστεως.—This is not what is commonly called the *analogy of faith*; which is a method of settling doctrines, and expounding scripture, according to a system founded on passages supposed to be plainer: but it is that extent and energy of inspiration which was bestowed upon spiritual men, and which is called *the measure of faith*, v. 3. *MACKNIGHT.

The Apostle advises every man to keep within his own proper sphere; to know and observe the just measure and proportion of the gift entrusted to him; not to gratify his own pride, but to edify the church. TAYLOR.

7. Ὁ διδάσκων.—Probably what we should call a *catechist*.

ὁ παρακαλῶν, a *preacher*, one who exhorts to the performance of duty, those who have already been instructed in the principles of religion by the catechist. As no mention is made of what are commonly called miraculous gifts, as of *tongues, healing, &c.* (see 1 Cor. xii. 9, 11.) we may presume that the Roman Christians having never been visited by an Apostle, were not yet possessed of these. KOPPE.

8. Ὁ μεταδίδους, he who collected the alms of the church and distributed them among the poorer Christians.

ἐν ἀπλοτητι, without fraud or partiality.

ὁ προϊστάμενος.—Schleusner and Koppe consider this as synonymous with *πρεσβύτερος* or *ἐπίσκοπος*. But this seems an unlikely place for the highest office of the church, between two others so much inferior, and of a different class, for the Apostle is now speaking, not of *προφητεία* but of *διακονία*. The common sense of *προϊσταμαι* is to preside, but of what nature the presidency was, it seems impossible to decide. Lord Barrington Mis. Sac. p. 76, thinks that we are to understand *those appointed to exercise hospitality to Christian strangers*; and refers to the use of *προστάτις* for a *patroness* in Rom. xvi. 2. But *diligence* does not appear to be the virtue most required in such an office.

9. ὁ ἐλεων, he who was charged with the visitation of the sick or imprisoned, afterwards called *Parabolani*. Cf. Acts vi. 1. The same officer is called ἀντιληψίς in 1 Cor. xii. 28.

ἐν ἡλαροτητι.—Not perfunctorily, but cordially and cheerfully.

The Apostle now passes from ministerial duties, to those which are incumbent equally upon all Christians.

11. Τῷ κυρίῳ.—Griesbach and some other editors, upon weighty authorities read *καίρῳ*; according to which reading Koppe renders the clause, ‘*Ferte ea quæ pro temporis ratione sunt ferenda*,’ and produces many examples from profane authors of the expressions *δουλεῦειν τῷ καίρῳ*, and *servire temporibus*. The authority of MSS. is, however, decidedly in favour of *κυρίῳ*; and *δουλεῦειν τῷ κυρίῳ* is a favourite expression of St. Paul. Cf. Rom. xiv. 18. and xvi. 18.

12. Τῇ προσευχῇ προσκαρτεροῦντες.—This precept is more fully developed in Eph. vi. 18. Compare also 1 Thess. v. 17, 18. where *τοῦτο γὰρ θέλημα Θεοῦ, κ. τ. λ.* appears to correspond with *δουλοῦντες τῷ κυρίῳ*. Koppe paraphrases this and the succeeding verse very clearly. *Oppressi calamitatibus animum non despondete: sed exultate vos spe futurae felicitatis vobis destinatae. In perferendis iis estote patientes; Deo res vestras precibus commendare non desinite; quantum vero in vobismetipsis est, liberalitate, hospitalitate, omnique officiorum genere, fratrum misericordiam sublevate.*

16. Το αὐτο εἰς ἀλλήλους φρονούντες, *in consiliis vestris omnium salutis causâ capessendis concordēs estote*. KOPPE. But the position of the precept immediately before *μη ὑψίλα φρονούντες* appears rather to warrant the paraphrase of Erasmus: *idem alii in alios sentientes, nemo putet alium se minorem; sed omnibus se accomodet, de omnibus ex æquo bene sentiat.*

τοῖς ταπεινοῖς συναπαγομένοι.—ἀπαγεσθαι seems always in the N. T. to be referred to something of an evil nature. Cf. Gal. ii. 13. 2 Pet. iii. 17. *συναπαγεσθαι ταπεινοῖς*, therefore means, *to be led away with the afflicted to trial, punishment, or imprisonment*. KOPPE. Or rather, *let not a fear of being led into similar sufferings, prevent you from acknowledging your brethren under persecution.*

17. Προνοούμενοι καλά.—The meaning of the precept is, that by proper previous consideration, we should take care to render our actions beautiful and good even in the sight of men. We have the same precept in 2 Cor. viii. 21.

19. Δοτε τοπον.—‘Semel legitur,’ says Schleusner. But he himself has just quoted another instance from Eph. iv. 27, where it means, to *yield*. And it may mean the same here, if by *οργη* we understand, not the Christian’s anger, but the angry acts or expressions of his adversary. The sense given by Theophylact, (συγχωρήσον τῷ Θεῷ ἐπεξελθεῖν) and approved by Whitby and Macknight, is very bad; for nothing can be more opposed to the spirit of Christianity than the passing over offences, in the hope that God will punish them. Nor is this sense supported by the next verse. For when God says, *Vengeance is mine*, the proper inference is, that man has nothing to do with it either in *act* or in *desire*; because he wants that passionless wisdom and justice which alone can qualify for the exercise of vengeance.

20. Ψωμιζέιν (a ψωμος, *buccella*) frequens apud LXX pro האכיל, alere, cibum suppeditare. Compare Prov. xxv. 21, 22. KOPPE.

ανδρακας πυρος σφρευσεις.—Theophylact, Grotius, Wetstein, Locke and Koppe, understand this of the greater condemnation that will be heaped upon the offender,—a most unchristian sense, as I have observed on verse 19. The metaphor appears to be taken, not from the *burning*, but from the *melting* power of fire. S. Augustin de Christ. Doct. iii. 16, says well: *Carbones ignis sunt urentes pœnitentiæ gemitus, quibus superbia inimici sanatur*.

CHAP. XIII.

1. How necessary the admonition contained in this verse was we may learn from history. The empire was about this time full of seditions and assassinations, and the three emperors Caligula, Claudius and Nero, were all taken off by violent deaths. The Jews also but a little before had been banished from

Rome by Claudius on account of their turbulence. Acts xviii. 2. Suet. in Claud. 25. The doctrine of resistance to heathen governors had been inculcated by the Pharisees. Joseph. Antiq. xviii. 2. ROSENMULLER and KOPPE.

2, 3. While these verses condemn all factious resistance to established authorities, arising, as that of the Jews, from the denial of an abstract right; they are not to be interpreted as sanctioning the doctrine of passive submission. Governments are to be considered as the appointment of God, when they are 'a terror, not to good works, but to evil.' If then a government be so bad, as not to possess this character, it is not to be considered as an ordinance of God, nor would a prudent and well calculated resistance to it be criminal. From the conclusion of the third verse it is evident that the declarations of the Apostle are not of *universal* application: for though it was generally true that by virtuous conduct the Roman Christians might gain the praise of their civil rulers, yet in times of persecution they could obtain that praise only by the greatest crime, the denial of Christ.

6. We know that it was a question among the Jews, and it would probably remain one among the Jewish Christians, *whether it was lawful to give tribute unto Cæsar or not*. Matt. xxii. 15, 22.

φορους, the same as κησος, Luke xx. 22, a *capitation-tax*.

τελος in the next verse signifies, *duty* on the exportation or importation of goods.

8. Οφείλετε.—The usual interpretation is to take this as an imperative, as I have done in the Paraphrase, following Origen, Chrysostom and Theophyl. Koppe and Ammon prefer considering it as an indicative: *Nilul cuiquam debetis, nisi mutuam benevolentiam*, i. e. *omnis officiorum vestrorum ambitus continetur mutuâ benevolentia*,

10. Πληρωμα νομου.—The same precept is styled νομος βασιλικος, James ii. 8, and τελος της παραγγελιας, 1 Tim. i. 5.

11. νυν γαρ εγγυτερον ημων η σωτηρια.—Locke understands this as referring to the removal of the Roman Christians by death out of this probationary state: and *the night* which in the next verse is

said to be *far advanced*, he thinks, is the present dark state of the world; while the *day* which was *at hand*, is the day of judgment: and he appeals to this passage as a proof that St. Paul believed that Christ's second coming was not distant. But in this he is confuted by St. Paul himself, 2 Thëss. ii. 1.

Others (as Semler) are of opinion, that the *salvation* here spoken of, is the deliverance of the church from the persecution of the unbelieving Jews, by the destruction of Jerusalem which was not far off at that time. But this interpretation, though not attended with the pernicious consequences of the former gloss, cannot be admitted, being foreign to the Apostle's argument; as it was no reason for awakening from the sleep of heathenism and vice, that their deliverance from Jewish persecution, was nearer than when they first believed; especially if we recollect that a persecution by the heathen, much more deadly than that by the Jews, was at hand. *Salvation* in this passage signifies the glad tidings of salvation, the *gospel*, as it does in various passages. Thus Luke xix. 9. Rom. xi. 11. 2 Cor. vi. 2. The Apostle's meaning is, that the doctrines of the gospel were better understood by them, than when they first received it. For things that are plain and easily understood, were said by the Jews to be *nigh*. (Rom. x. 8.) MAC-KNIGHT.

Taylor remarks, on the apparent inconsistency of certain passages respecting the second coming of Christ, that as to all practical purposes, the coming of the Lord to each individual coincides with the time of death, how near to, or how far soever from His coming, he may happen to die.

12. Προεκοψεν, *has advanced*. So Herodot. i. 190. ανωτερω δε ουδεν των πραγματος προκοπτομενων. Cf. Gal. i. 14.

Ὅπλα φωτος.—The same as ὅπλα δικαιοσυνης, vi. 13. AMMON. But the expression seems to have a nearer connexion with those passages (2 Cor. x. 4. 1 Tim. i. 18. 2 Tim. ii. 2. Eph. vi. 17. 1 Thess. v. 8.) in which the means of grace and the holy dispositions of a true Christian, are represented as offensive and defensive armour.

13. Ὡς ἐν ἡμέρᾳ, *quemadmodum homines interdum, si non ad summam impudentiam projecti sunt, vivere solent.* KOPPE. But the ἡμέρα is the same as that which in the last verse is said to have *come nigh*, that is, the day of Christian light and knowledge, contrasted with the night of heathen ignorance. We may observe, and this is especially visible in the case of the Corinthian church, that a true conversion to Christianity did not *instantaneously* correct all the evil habits engendered by a long indulgence in the demoralizing habits of heathenism; and until these were completely corrected, the *day* had only *come nigh*, and the night had only *approached its termination* (πρὸς-κοψεν).

14. Ενδυσασθε τον κυριον.—Another form for putting on τα ἑπλά του φωτος. To *put on the Lord Jesus* means, as Doddridge properly observes, *to be clothed with the virtues and graces which formed Christ's human character.*

και της σαρκος, κ. τ. λ.—Foventes sensum Christianum corporis vestri ita curam habete, ut το επιθυμητικον semper pareat τῷ ἡγεμονικῷ. AMMON. Compare Gal. v. 16.

CHAP. XIV.

1. Τον δε ασθενουντα τη πιστει.—The subject here introduced, is not the differences of opinion respecting the obligation of obedience to the Mosaic law, which prevailed in the church; for the Mosaic law never forbade the eating of animal food: but rather the differences which prevailed by the introduction of Essenian prejudices by some of the Jewish converts, and their endeavours to impose their favourite restrictions upon the other members of the church. So Philo ap. Euseb. Præp. Evangel. viii. Διο και μεχρι νυν οἱς λογος εγχερατειας, ἀπαξ απαντων απεχονται (ζῶων), λαχανῶδει χλοη και καρποις δένδρων προσοψημασιν ἡδιστη, απολαυσει χρωμενοι. It does not, however, appear, that by *the weak in faith*, the Apostle means to characterize these superstitious Christians only. He means rather, that these unfortunate differences of opinion about indifferent matters, διακρισεις διαλογισ-

μων, should be kept from those whose *faith* generally was weak; lest from seeing differences and parties among Christians, they might be led to doubt the truth of Christianity itself.

πρόσλαμβάνεσθε, *treat with confidence and kindness*. See Rom. xv. 7. Or, perhaps, more simply, *admit into your society*, that is to say, do not require a full formed and unhesitating faith as the condition of admission into the church. Compare Acts xviii. 26, where Aquila and Priscilla are said to have admitted (προσλαμβάνοντο) Apollos while his knowledge of the truth, and consequently his faith, were very imperfect. Conscientious men, in this state, not understanding the real extent of their Christian liberty, would continue to act according to the superstitious principles of their early education.

2. Ὁ μὲν ἀσθενὼν λαχάνα ἐσθίει.—This need not be understood as a general description of the weak in faith; but only as a particular instance in which such weak believers were at that period apt to incur the contempt of more advanced Christians. For this particular superstition, see the last Note. Compare also Seneca Ep. 108. *Non pudebit fateri, quem mihi amorem Pythagoræ injecerit Sotion. Docebat quare ille animalibus abstinuerit, quare postea Sextius*. And Canon Apostol. 50. Εἰ τις ἐπισκοπὸς, ἡ πρεσβύτερος, ἡ διακονός, ἡ ὁλως τοῦ κατὰ λόγου τοῦ ἱερατικοῦ, γάμου καὶ κρέων καὶ οἶνου, οὐ δι' ἀσκήσιν ἀλλὰ διὰ βδελυγμῶν ἀπέχῃται ἡ διορδοῦσθω, ἡ κατακρεῖσθω καὶ τῆς ἐκκλησίας ἀποβαλεσθῶ.

3. Ὁ Θεὸς γὰρ αὐτὸν προσέλαβετο.—God has admitted him into the church, on the conditions of faith and repentance; but without requiring any such conditions as you seek to impose upon him.

4. Σὺ τις εἰ ὁ κρινῶν.—Whitby understands this of the Gentile condemning the superstitious Jew. But the proper application seems exactly the reverse, since the Apostle has just said, that he who eateth not, must not *condemn* (μὴ κρίνῃς) *him that eateth*.

ἀλλοτρίον, *alienigena, peregrinus, exterus*. SCHLEUSNER ad v. 2. Thus ἀλλοτρίον οἰκετὴν may probably mean, a servant not born in the household of God, but adopted into it. Compare Rom. xi. 17.

στηκει, η πιπτει.—In chap. ii. 20. εσθηκας is opposed to εξελασθησαν, where the Apostle is speaking on the same subject, *exclusion from, or admission into* the church. The sense I have given in the Paraphrase corresponds with the opinion of Locke. Macknight holds, that as the Apostle has been speaking of Christ's judging his servants, the standing (σταθησεται) of which he speaks, must be that mentioned Ps. i. 5. *The ungodly shall not stand in the judgment.* To the same purpose is Ammon's gloss: *Neque enim is qui se cibo qualicunque pollui negaverit, propterea cadet sententiâ; potest enim Deus eum absolvere.*

5. 'Ος μὲν κρινει ἡμεραν παρ' ἡμεραν.—παρὰ with an accusative frequently marks *superiority* or *preference*. Luke xiii. 2. Rom. i. 25. SCHLEUSNER ad v. 5. As the preference of days is only mentioned in this and the next verse, while the subject of abstinence from meats is again resumed, it is probable that *days* are to be taken in connexion with *abstinence*; and that the meaning is, *Some consider abstinence as the duty of particular days, others consider all days as alike in this respect.* So Theodoret quoted by Koppe Οἱ μὲν διηνεγκως ἀπειχοντο τῶν ἀπηγορευμένων ὑπο τοῦ νομοῦ βρωμάτων, οἱ δὲ ενιας ἡμερας.

πληροφροσίνῳ, *be fully satisfied and convinced of the rectitude of his conduct.* Cf. Rom. iv. 21. and 2 Tim. iv. 17.

6. Κυριῳ φρονει.—φρονειν here has the same sense as κρινειν in the last verse. κυριῳ for δια τον κυριον, φρω του κυριου, *with a sincere desire to serve God, and with an honest belief that he is doing so.*

7. The verbs ζην and αποθνησκειν with the dative signify, to live or to die, *at the pleasure or under the government of any one.* See Schleusner ad v. αποθνησκειν, 10, α. Ammon glosses the whole passage thus, *Si in vitâ æque ac in morte a Dei arbitrio pendemus, patet etiam actiones nostras, interprete conscientiâ nostra, voluntati numinis subjectas esse. Qui autem ad normam hancce divinam composuerit vitam suam, aliorum judicio exemptus esse debet.*

9. The MSS. and versions offer great variety in the reading of this verse. Several omit και ανιστη; and a great majority

read ἐζήσεν for ἀνεζήσεν the common reading. ἀνεζήσεν, *revived*, adds nothing to the sense of ἀνεστή.

ἐζήσεν, *entered into eternal life*. So John xiv. 19. ὅτι ἐγὼ ζῶ, καὶ ὑμεῖς ζήσεσθε. The sense of the verse is, that by his death Christ purchased a dominion over mankind; and by his resurrection and ascension to God's right hand, he entered upon the execution of his regal office.

10. The *former* σὺ refers to the scrupulous Christian, who condemned the laxity of his brethren; the *latter* to the better informed who despised those actuated by superstitious scruples. KOPPE.

Χριστοῦ.—Several MSS. for Χριστοῦ read Θεοῦ.

11. ἐξομολογήσεται, quoted from the LXX. The Hebrew reads *תשבוע*, *shall swear*. The passage quoted Is. xlv. 23. refers directly to Jehovah; and for this reason Socinian editors are anxious to establish the reading Θεοῦ instead of Χριστοῦ. But the difference of reading cannot affect the sense. He who (verse 9.) *rules* the living and the dead; at whose tribunal we shall stand (verse 10.), and before whom every knee shall bow, is one and the same, called indifferently Χριστός, Κυρίος (יהוה) and Θεός.

13. κρίνομεν . . . κρίνατε.—The same word is here used in different senses. In the first clause it signifies, *to criticise* or *condemn*; in the latter, *to resolve*, as in 1 Cor. ii. 2. vii. 37. 2 Cor. ii. 1.

προσκομιμα and σκανδαλον are synonymous in the sense of *an occasion* or *excitement to sin*.

14. Here the Apostle, having finished his argument against judging the conduct of our Christian brethren, on the ground that judgment is the prerogative of our Lord and Master Christ, commences a new argument; and presses the Roman Christians to take care, not merely that their conduct be conscientious, but also that it be such as may have no tendency to lead others into sin.

κοινων, i. q. ακαθαρτον, *unclean*. So Mark vii. 2. κοινωνίαι χερσίν, *they eat and drink with*. Compare Acts x. 14. and 28.

δι' αὐτοῦ.—The common reading is ἐαυτοῦ. Many MSS. and editors read αὐτοῦ, and refer it with Theodoret to Ἰησοῦ κυρίῳ, understanding that *nothing is impure through any law imposed by Christ*. The proper reading appears to be αὐτοῦ, *in its own nature*.

15. λυπείται, *is injured* by being induced to act against the dictates of his conscience. So Xenoph. Mem. i. 6. Τα λυπουντα τους ποδας. So also Æschines in Timarch. Ουδενά των πολλων εν ευθυαις λυπησας. Compare also 2 Cor. vi. 10. ὡς λυπουμενοι αι δε χαιροντες. Thus απολλυεται, λυπεται and σκανδαλιζεται are used in the same sense.

16. το αγαθον ὑμων.—Chrysostom and Theodoret take this to mean *Christianity* generally. Erasmus renders it *id quod recte facitis*, that is, your conduct which, abstractedly considered, is right and good.

βλασφημεισθω.—If we take το αγαθον for *Christianity*, then βλασφημεισθω must refer to the heathen world: if we follow Erasmus, then it must apply to superstitious Christians, who considered and represented the free use which others made of their Christian liberty, as unholy and licentious. The particle ουν, which connects this clause with the preceding, favours this interpretation.

17. Ἡ βασιλεια του Θεου.—Locke understands this to mean, *the privileges of the Christian church*: Koppe, *the future happiness prepared for believers*. But the scope of the Apostle's argument, and the expression ὁ εν τουτοις δουλεων τῷ Χριστῷ, lead us to expect the mention of duties rather than of privileges and rewards. I would, therefore, understand with Macknight by *the kingdom of God*, His dominion in the hearts of Christians, and the conduct which he requires of his servants. Noesselt (Opuscula Fas. ii. p. 111.) interprets the text in the same sense. 'Christianos nos esse non eo demonstramus, neque præcipuam laudem conditionis nostræ qua Christiani sumus, poni oportet in eo, quod liceat vesci iis aut ea bibere, quæ sint Israëlitis lege Mosaica vetita, sed in virtute, et pace, sc. concordia, et aliorum gaudio promovendo per Spiritum Sanctum, i. e. tali quod sit doctrinæ Christianæ a S. S. profectæ consentaneum.'

βρωσις, *the act of eating*, 1 Cor. viii. 4. So Schleusner renders our text, '*In ecclesia Christianâ non spectatur hoc, utrum discrimen ciborum facias necne.*'

ειρηνη.—Not the sense of peace, but *a desire to maintain and cultivate peace* (διακειν την ειρηνην, verse 9.) with all men, especially with their Christian brethren. See Schleusner ad v. 3.

χαζα, *a desire and endeavour to promote the happiness of others*, synonymous with αγαπη. Cf. Gal. v. 22.

20. Μη καταλυε το εργον του Θεου.—Macknight rightly observes, that εργον Θεου is that which God by his Holy Spirit is working in the heart of our brother, namely, faith and holiness, not the *persons* in whom these things are wrought. But as to his argument, that *persons* cannot be meant, because the passage thus interpreted would imply that the regenerate may be destroyed, it has little weight: for if the faith and holiness of a regenerate man be destroyed, he himself is destroyed, and is again *dead in trespasses and sins*. Besides in verse 15. we have a still stronger word, απολλυε, applied to regenerate persons.

τιφ δια προσκομματος εσθιοντι.—It appears from the next verse that this refers, not to the man who eats with doubt and scruples of conscience; but to the enlightened Christian, who by his eating is the cause of offence and temptation to his weaker brethren.

21. σκανδαλιζεται η ασθενει.—These words are wanting in some MSS. and many ancient versions. They seem to be little more than glosses on προσκοπτει.

22. πιστις, *a full persuasion of the lawfulness of your conduct*, as in v. 23.

κατα σεαυτον εχει, *cum solus es, cum alium testem non habes quem offendas*. KOPPE. *Hold it with respect to thyself, or as far as concerns thyself as in the sight of God*. It is an exhortation, not to keep his faith or conviction private, not to suppress his sentiments, but to retain them steadily to do nothing inconsistent with them, as appears from the following clause: *Happy is the man who condemneth not himself*. TAYLOR. Perhaps the idea of the Apostle was, *apply it conscientiously to thine own conduct, as under the eye of God; but not to the conduct of others*.

23. Παν δὲ ὁ οὐκ ἐκ πίστεως ἁμαρτία.—Whatever a man does, with a suspicion that it is sinful, is sinful in him; but we must be careful not to allow the converse proposition, that whatever a man does under a persuasion that it is right, is right in him. This is true only when the man has used all the means in his power of ascertaining what the will of God really is.

At the close of this chapter, almost all the MSS. place the doxology (Rom. xvi. 25–27.): and it is so placed by Griesbach. But the argument of chap. xiv. is so manifestly continued in the seven first verses of the xvth, that it is almost impossible to conceive this to be the proper place for the doxology. Besides, though almost all the MSS. now extant place it here, yet of those which Origen consulted, (see the quotation given in the next Note) *nonnulli*, some gave it here, while *alii*, others placed it at the end of the Epistle. And from the language of Origen we may infer, that the latter class of MSS. was at least as numerous and respectable as the former.

CHAP. XV.

1. SEMLER in his dissertation, affixed to his Paraphrase of this Epistle, gives it as his opinion, that the xvth and xvith chapters, form no part of the original Epistle; but were written at a later period, and afterwards improperly affixed to the Epistle. The external evidence, against these chapters, rests principally upon the authority of Marcion, as mentioned in Ruffinus' version of Origen's Comm. ad loc. 'Caput hoc xvi. Marcion a quo scripturæ evangelicæ et apostolicæ interpolatæ sunt, de hac epistolâ penitus abstulit; et non solum hoc, sed et ab eo ubi scriptum est, *omne autem quod non ex fide est, peccatum est*, usque ad finem totius epistolæ cuncta dissecuit. In aliis vero exemplaribus, id est in his quæ non sunt a Marcione temerata, hoc ipsum caput (he means the doxology as mentioned in the last Note) diverse positum invenimus. In nonnullis enim codicibus post eum locum, supra diximus, hoc est, *omne*

autem, &c., statim cohærens habet, ei autem qui potens est vos confirmare. Alii vero codd. in fine continent.'

On which we may remark, that the rejection of the chapters rests on the sole authority of Marcion, of whom we hear little here or elsewhere, except that he was a notorious corrupter of the sacred text. Origen in his extensive researches had evidently seen no copies, except those which he knew to have been corrupted by Marcion, that wanted these chapters. The only variety which he found was as to the *position* of the doxology.

The *internal* evidence brought by Semler against these two chapters rests principally upon the names of persons saluted by St. Paul in chap. xvi. And he insists especially, that it is highly improbable Aquila and Priscilla could be at Rome and have a church collected in their own house there (xvi. 3.), when we know that such was their state at Ephesus (1 Cor. xvi. 19.): nor, according to him, does a sufficient period intervene between the residence of Aquila at Corinth (Acts xix. 41.) and the writing of this Epistle, for the Apostle to have heard of his arrival at Rome, even if he had gone thither.

Now it appears very probable that Priscilla and Aquila left Ephesus at the same time, and for the same reason as St. Paul, namely, the tumults excited by Demetrius early in A. D. 57. (See the Chronological Table.)

And as Claudius, by whom the Jews had been banished, was now dead, they probably returned, with the hope of safety, to Rome. This Epistle, then, being written in the end of A. D. 57, after the Apostle had traversed Macedonia as far as the confines of Illyrium, he takes it for granted that they will be domesticated at Rome, before the Epistle which he was writing could arrive there. During the great persecution, A. D. 64, they appear to have again retired to Ephesus; since we find them to have been again there when St. Paul wrote his Second Epistle to Timothy, A. D. 67.

As to Semler's notion of Aquila's being at Corinth, at or near the time when this Epistle was written, it rests solely on a strange mistake of *Aquila* for *Apollos*. See Koppe's Excur. ii. ad Rom. *de Sententiâ Semleri*.

δυνατοι.—Strong in faith and judgment, free from weak and ungrounded scruples. αδυνατοι, the same as ασθενουντα τη πιστει, chap. xiv. 1.

βασταζειν is usually rendered in this place, *to bear with* or *indulge*; but its proper meaning is, *actually to bear*. The Apostle's direction is, that we should submit to unnecessary restrictions, rather than offend the prejudices of our Christian brethren.

2. Εἰς το αγαθον προς οικοδομην.—After οικοδομην Koppe supplies αυτου: but the proper sense of the word seems rather to require εκκλησιας. The Apostle is in the habit of using the word οικοδομην, because, (as Koppe himself observes, chap. xiv. 19.) ‘Solenne erat Apostolo ecclesiam comparare οικη ædificio in dies altius ampliusque extruendo et ornando.’ το αγαθον προς οικοδομην means, therefore, *that which is good for promoting the harmony, increase, and stability of the church*.

3. Οἱ ονειδισμοι, κ. τ. λ.—The quotation is from Ps. lxi. 10. Ammon, with whom Morus agrees, renders the quotation thus, ‘*Sed in vitâ suâ ubicunque se ita gessit, ut maluisset inimicorum Dei invidiam subire, quam ab officii tramite recedere.*’ The lxi. Psalm is manifestly descriptive of the sufferings of David; whether it has a prophetic reference to the sufferings of Christ is a point on which commentators differ. The καθως γεγραπται of the Apostle, may assert nothing more than that the case of Christ was like that described by the Psalmist. That St. Paul uses the text in the way of accommodation, appears from his applying it in the next verse to the support of Christians in general. It must, however, be allowed, that the application of v. 21. by St. John xix. 28, favours the opinion that this psalm is directly prophetic.

4. ἵνα δια, κ. τ. λ.—The second δια before της παρακλησεως was received by Bengelius into the text on the authority of many MSS. According to this reading, the sense is, *that through patience, and through the encouragements which the scriptures hold out to us, we may enjoy the hope of eternal happiness*.

5. Θεος της ὑπομονης.—So Θεος ελπιδος, v. 13, and Θεος της μετ-

νης, xv. 33. Meaning the God from whom we derive *patience, hope and peace.*

το αυτο φρονειν, κ. τ. λ.—As this is explained in the next verse by *unanimously praising the God and Father of our Lord Jesus Christ*: so it appears that we must supply with Ammon εν τοις before κατα Χριστον, *in what relates to Christ and his religion.*

7. Προσλαμζαντες, *admit to Christian communion*, as in ch. xiv.

1. According to Locke this had no relation to their holding church-communion with one another, because there were no schismatical assemblies at Rome at that time. But the contrary is evident from xvi. 17. Besides in the verse immediately preceding this, the Apostle expressly enjoins them to worship God *jointly* in the public assemblies. MACKNIGHT.

εις δοξαν Θεου may be construed either with προσλαμζαντες or προσελαβετο: either, *receive one another with such love as Christ hath shewn to you, that God's name may be glorified by your mutual concord.* Cf. 1 Cor. x. 31, or rather, *receive one another, as Christ has received you, and by so doing has glorified God upon earth.* Cf. Eph. i. 6. and 12, and John xvii. 4.

8. The Apostle urges as a reason why the Jewish and Gentile converts should live in harmony, that it appeared from the ancient prophecies that the purposes of Christ's ministry extended to both.

9. Τα δε εθνη, κ. τ. λ.—This sentence is so irregular as to leave some doubt as to its exact meaning. Koppe corrects the irregularity thus, των δε εθνων ειναι διακονους ημας υπερ ελεους Θεου, εις το δοξασαι αυτους την χαριν του Θεου. But it appears that no argument could be less likely to produce a feeling of unity between the Jewish and Gentile Christians, than the assertion that while Christ was the minister of salvation to the former, the latter were entrusted to the inferior ministration of Apostles. It seems more consistent with the general principles of language, and with the drift of the Apostle's argument, to supply the deficiency from the preceding verse, thus, λεγω δε 'Ιησουν Χριστον ειναι διακονον των εθνων, εις το τα εθνη δοξασαι τον Θεον υπερ ελεους.

9-12. καθως γεγραπται, κ. τ. λ.—Of these quotations the first

is from Ps. xviii. 50 ; the second from Deut. xxxii. 43 ; the third from Ps. cxvii. 1 ; the fourth from Isaiah xi. 10.

Of these the first is taken from the LXX which agrees also with the Hebrew text. The second agrees with the LXX against the Hebrew, which reads *עֲמֹ הֲרִנְנוּ נָוִים*, *celebrate, O ye nations his people*. The third agrees both with the Hebrew and the LXX. The fourth with the LXX against the Hebrew. See Koppe ad loc. and Ammon's Excursus i. *Quomodo citaverit Paulus*, p. 355.

Of these four quotations, the three first are prophecies, that the Gentile should unite with the Jews in the service and praises of Jehovah ; the latter is a prophecy that this union shall be effected by the submission of both to a king sprung from the root of Jesse, that is, to Christ.

14. Πεισιμαί, κ. τ. λ.—This manner of softening or excusing any apparent harshness of exhortation, is not unusual in the writings of St. Paul. Cf. 2 Tim. i. 5. Heb. vi. 9.

15. ἀπο μερὸς may be referred either to ἐξάφα, *in some parts of this Epistle* : or to τολμηροτέρων, in the sense of *somewhat freely*. KOPPE. But it cannot be rendered as Whitby glosses it, *to the Gentile part of you* ; for certainly any severity in the Epistle is directed rather against the Jewish than against the Gentile converts.

16. Λειτουργίης . . . προσφορά.—We may also infer from the introduction of these terms, borrowed from the Jewish ritual, that the Apostle is addressing himself particularly to the Jewish converts. Λειτουργία signifies the public functions of the Levites and priests. Luke i. 3. Heb. xi. 21.

προσφορά, an *offering* or *sacrifice*. As the Apostle has been speaking of himself under the figure of a Jewish sacrificing priest, it appears that we must understand by προσφορά των ἐθνῶν, *not the sacrifices offered by the Gentiles ; but the Gentile converts themselves, offered by the Apostle to God as an acceptable sacrifice*.

17. Τα πρὸς τὸν Θεόν, supply προσερχόμενα. The same as προσφορά των ἐθνῶν. So also 1 Thess. ii. 19, *For what is our hope, or*

joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming?

18. Λογῷ καὶ ἐργῷ, κ. τ. λ.—There seems to be a parallelism between λογῷ and δυνάμει πνεύματος Θεοῦ: and again, between ἐργῷ and δυνάμει σημειῶν καὶ τερατῶν. By δυνάμει πνεύματος Θεοῦ, we may understand those miraculous gifts which were exercised by the tongue, such as the *word of wisdom, of knowledge, of prophecy*. 1 Cor. xii. 8, 10. And by δυνάμει σημειῶν καὶ τερατῶν, *those which were exercised in the working of miracles and healing of diseases*. See the same texts.

19. Μέχρι τοῦ Ἰλλυρίου. Cf. Acts xx. 2, ‘He departed for to go into Macedonia; and when he had gone over those parts, he came into Greece.’ This account allows, or rather leads us to suppose, that St. Paul in going over Macedonia (διελθὼν τὰ μέρη ἐκεῖνα) had passed so far to the west, as to come into those parts of the country which were contiguous to Illyricum, if he did not enter into Illyricum itself. At the time the Epistle was written, St. Paul might say, in conformity with the history, that he had come into Illyricum: but much before that time he could not have said so; for upon his former journey to Macedonia, (Acts xvi, xvii, xviii.) his route is laid down from the time of his landing at Philippi, (rather at Neapolis the nearest port to Philippi) to his sailing from Corinth. We trace him from Philippi to Amphipolis and Apollonia, and thence to Thessalonica, Beroëa, Athens and Corinth: which track confines him to the eastern side of the peninsula, and, therefore, keeps him all the while at a considerable distance from Illyricum. Upon his second visit to Macedon, the history leaves him at liberty. It must have been, therefore, upon this second visit, if at all, that he approached Illyricum; and this visit, we know, almost immediately preceded the writing of this Epistle. It was natural that the Apostle should refer to a journey which was fresh in his thoughts.’ PALEY, Hor. Paul. No. iv. Morus very strangely supposes, that Paul visited Illyria in his former journey through Macedonia, and that the Apollonia mentioned Acts xvii. 1. is Apollonia of Illyria. But nothing can be clearer than that St. Luke is there speaking of Apollonia in Chalci-

dice, which lay nearly in the direct road from Amphipolis to Thessalonica.

20. Φιλοτιμουμενον.—This word coming from φιλοτιμος, denotes *one who does a thing in such a manner as thereby to acquire honour*; consequently, *one who acts with earnestness and fidelity*. So 2 Cor. v. 9. Διο και φιλοτιμουμεθα, *wherefore we earnestly labour, whether present or absent, to be accepted*. 1 Thess. iv. 11. Και φιλοτιμεισθαι, κ. τ. λ., *and earnestly to study to be quiet*. MAC-KNIGHT. So also Schleusner ad v. 2. Kypke and Koppe, render the word more according to its derivative meaning, *laudi seu honori sibi aliquid ducere*; and this sense I have followed in the Paraphrase.

αλλοτριον θεμελιον.—The foundation of the church at Rome had not been laid by St. Paul.

22. Διο, κ. τ. λ.—The determination of the Apostle, rather to preach to those who had not heard of Christ, than to those who had already received the gospel, was the reason why he had hitherto been prevented from visiting Rome.

23. μηκει τοπον εχων.—Ammon supplies ασφαλη; but it does not appear that any dangers which the Apostle had lately met in Greece, were of such a nature as to prevent a man of his temper from continuing to preach the gospel there, had his presence been needed. It is better to understand with Whitby and Koppe, *having no place left unacquainted with the gospel*. Churches having been established in the principal cities from the borders of Thrace down to the Peloponnesus, the Apostle thought he might properly leave the farther evangelizing of Greece to missionaries sent from these metropolitan churches.

24. 'Ως εαν πορευεσθαι εις Σπανιαν.—It does not appear that St. Paul ever executed this journey. Eusebius H. E. iii. 3. makes no mention of it: and those ancient authors who do mention it, speak only of the intention. So Cyril Hier. Catech. xvii. p. 204. *μεχρι Σπανιας την προθυμιαν του κηρυγματος αποτειναντα*.

25. The procuring a handsome present from a Gentile church, for the poor saints at Jerusalem, was a laudable device to establish a solid coalition between the Jewish and Gentile

converts ; an object respecting which it is obvious the Apostle was peculiarly anxious. TAYLOR.

Ammon observes, ‘ Idem autem Iter Hierosolymitanum longe aliâ mente, videlicet haud sine mortis præsentissimæ metu susceptum esse, refert Lucas in Act xx. 20, 25.’ But it is evident from verse 31. of this chapter, that the same fear was present to the mind of the Apostle, while writing this Epistle. St. Luke never says, that the object of the Apostle was to be put to death at Jerusalem ; or that the danger was so great as to preclude his forming any plans as to what he should do after leaving that city.

27. Εὐδοκῆσαν, κ. τ. λ.—Two reasons are here given why St. Paul accepted the alms of the Gentiles ; 1st, Because the Gentiles gave them willingly : and 2dly, Because the benefits which they had received through the Jews, rendered such a return due.

28. Σφραγισαμενος, *having safely delivered*. So LXX, 2 Kings xxii. 4. σφραγισαμενος, τουτ' ἐστιν ὡς εἰς βασιλικά ταμεία ἐναποθεμενος, ὡς ἐν ἀσυλῇ καὶ ἀσφαλεὶ χωρίῳ. CHRYSOSTOM.

29. Ἐν πληρωματι εὐλογίας, h. e. ἐν πληρεὶ εὐλογίᾳ. Τέλους εὐ-
αγγελίου καρπὸς παρεχὼν, *plena evangelii beneficia vobis affertens*.
Rom. i. 13. AMMON.

30. Δια τῆς ἀγάπης τοῦ Πνεύματος, *by the Christian love wrought in your hearts by the Holy Spirit*. Cf. Philip. ii. 1.

31. ἵνα γυσθῶ, κ. τ. λ. Compare Acts xx. 22, 23. The only difference between the history and the Epistle is, that in the former the Apostle's mind is more turned towards despondency, than in the latter. And this alteration is no more than might have been expected, since those prophetic warnings, to which he alludes, when he says, *the Holy Ghost testifieth in every city*, had been received by him in the course of his journey ; and were probably similar to those which he received in the remaining part of it, at Tyre, (Acts xxi. 4.) and afterwards at Cæsarea from Agabus. (Acts xxi. 11.) PALEY'S Hor. Paul. No. v.

εὐπροσδεκτος, *well received*. The Apostle apparently had reason to fear, that the Jewish church would shrink from coming under an obligation to their Gentile brethren.

CHAP. XVI.

1. Συνιστημι, *I recommend*. So 2 Cor. iii. 1. v. 12. x. 12. διακονον. There appear to have been two orders of female officers in the primitive church; namely, πρεσβυτιδες and διακονοι. The πρεσβυτιδες (Titus ii. 3.) were aged women who watched over the manners and morals of the younger women. The office of the διακονοι, *ministrae*, (see Plin. Ep. x. 97.) was to attend upon the sick, and to relieve the poorer members of the church, either from their own funds, or from the common stock. Of this latter class was Phœbe, who appears from the next verse to have been a woman of property. See Suicer Thes. Ecc. ad v. διακονος. And Bingham Antiq. Ecc. p. 341, 360.

Κεγχρεαις.—Cenchreæ was the port of Corinth on the Saronic gulf, about eighty stadia from the city.

2. Προστατις, *a patroness*. So Theodoret, προστασιαν ὡς οἶμαι την φιλοξενιαν και κηδεμονιαν καλει.

3. Πρισκαν, more frequently used in the diminutive form Πρισκιλλα. Aquila and Priscilla were Jews, who retired from Rome to Corinth, when the Jews were expelled from the city by Claudius. (Acts xviii. 2.) Uniting themselves to Paul at Corinth, they accompanied him to Ephesus. (Acts xviii. 19.) At Ephesus after the first departure of Paul they instructed Apollos (v. 24, 26.); and were still there when he wrote his First Epistle to the Corinthians. (1 Cor. xvi. 19.) We find them also to have been again at Ephesus many years after when St. Paul wrote his Second Epistle to Timothy. (2 Tim. iv. 19.) But in the interval between the dates of these two Epistles, they returned to Rome, and were there when this Epistle was written.

4. Priscilla and Aquila might have exposed their lives for St. Paul, either at Ephesus, (Acts xix. 30–35.) or at Corinth, (Acts xviii. 17.)

5. Την κατ' οικον αυτων εκκλησιαν, *their Christian household*. Cf. Col. iv. 15. and Philem. 2. So Theophylact. οὕτως ησαν

ευδοκιμοί, ὥστε τὸν οἶκον αὐτῶν πάντα ποιῆσαι πιστοὺς, τοὺτους γὰρ ἐκ-
κλήσιαν ὠνομασε.

6. *Ἀπαρχὴ τῆς Ἀχαΐας*.—Several MSS. and versions read *Ἀσία*; and this reading is approved by Grotius, Mill, Bengelius, Whitby, Griesbach and Koppe. In 1 Cor. xv. 16, we find another individual, Stephanas, mentioned as the first fruit of Achaia. By Asia then, which reading is to be preferred, we must understand, not Asia generally, nor even the whole of Asia Minor, but proconsular Asia, whose capital was Ephesus. Compare Acts xvi. 6, where Asia is distinguished from Phrygia and Galatia. Ammon, principally on the authority of the Syriac version, prefers *Ἀχαΐας*: and thinks there is no contradiction between that reading and 1 Cor. xv. 16, as the term *first fruit*, might be given to all the earliest converts, not confined to a single individual.

7. *Συγγενεῖς*.—Probably as being Jews. So Rom. ix. 3, *My kinsmen according to the flesh*.

συναίχμαλωτους.—It cannot be determined in which of St. Paul's imprisonments, Andronicus and Junia were his companions. Clemens Ep. 1 ad Cor. c. 5. observes, *ἑπτακίς δεσμός φορέσας Πάυλος*.

οἱ καὶ πρὸ ἐμοῦ, κ. τ. λ.—From what is here said, it is probable that Andronicus and Junia were among those converted on the great day of Pentecost.

8. *Ἀγαπητὸν μου ἐν κυρίῳ*, *to be beloved in the Lord* means, to be beloved as a Christian, as one who is a member of Christ, a branch engrafted into Christ. So *γεγονασιν ἐν Χριστῷ*, verse 7, *ὄντας ἐν Χριστῷ*, verse 9, *δοκιμὸν ἐν Χριστῷ*, verse 10. ‘*Nemini sacros N. T. libros tractanti potest esse obscurum*, has formulas: *ἐν Πνεύματι ἁγίῳ, ἐν Χριστῷ, ἐν Κυρίῳ*, ut alia verbis adjecta, veluti *κατὰ πνεῦμα, κατὰ σὰρκα*, et similia, habere vim definiendi quo sensu, quâque cum cautione, accipiatur verbum cui adjungatur. Sic Rom. xvi. 8. *ὁ ἀγαπητὸς μου ἐν Κυρίῳ* est *amicus meus isque Christianus*, ut v. 9. *συνεργὸς ἡμῶν ἐν Χριστῷ* commilito noster videlicet in Christi doctrinâ propagandâ, s. commilito Christianus.’ NOESSELT.

11. Τους ἐκ τῶν Ναρκίσσου, κ. τ. λ., *those of the household of Narcissus who are Christians*. Many think this was the famous Narcissus, the freedman and favourite of Claudius. But this Epistle being written A. D. 57, [either at the end of A. D. 55. or the beginning of 56 ;] Narcissus the emperor's favourite was then dead. For Tacitus Ann. xiii. 1. and Dio. lx. inform us that he died in the first year of Nero, A. D. 54. However, as the salutation is not sent to Narcissus, but to the Christians in his family, it may have subsisted after his death. MACKNIGHT.

13. καὶ τὴν μητέρα αὐτοῦ καὶ ἐμου.—His mother *by nature*, mine *by her maternal kindness to me*. So Terent. Adelph. i. 2, 46. Naturâ tu illi pater es, consiliis ego. KOPPE.

14. Ἐγμᾶν.—According to the common opinion of the Fathers, the person here mentioned is the author of the treatise entitled *the Shepherd*. EUSEB. H. E. iii. 3.

16. Ἀσπασασθε, κ. τ. λ. Cf. 1 Thess. v. 26. See also Const. Apostol. lii. 57. εἶτα καὶ ἀσπάζεσθωσαν ἀλλήλους οἱ ἀνδρες, καὶ ἀλλήλας αἱ γυναῖκες, τὸ ἐν Κυρίῳ φιλημα.

17. The Apostle salutes the Romans in the name of all the churches, not because he had a specific commission to that purpose ; but because he knew that all the churches were interested in their welfare, and affectionately disposed towards them.

τοὺς τὰς διχοστασίας, κ. τ. λ.—The Apostle now reverts to the important subject treated of in chap. xiv. xv.

σκανδαλα, *a temptation or inducement to sin*. So Rom. xiv. 15. τὸ μὴ τίθεται προσκομιμα τῷ ἀδελφῷ ἡ σκανδαλον.

Koppe understands the word as referring to the *pravæ extraneorum de religione opiniones, ex perpetuis Christianorum ipsorum dissidiis et rixis oriundæ*. But I cannot find that σκανδαλον ever has this sense.

18. Ἀλλὰ τῇ ἑαυτῶν κοίλῃ.—It seems generally to be supposed, that those who are said *to cause divisions and offence*, are either those who used their Christian liberty uncharitably, or those who pressed their unreasonable scruples upon their brethren. But as in chap. xiv. 6, the Apostle speaks of both classes as acting conscientiously, we are led to suppose that he

refers here to some other and worse class of heretics, perhaps Antinomians. Compare Philip. iii. 18, 19.

χρηστολογίας και ευλογίας, are synonymous here in the sense of *plausibility*.

ακακων.—Men of ingenuous simplicity ; who neither use fraud themselves, nor suspect it in others. KOPPE.

19. ακερατους, i. q. *ακρατος*, *pure*, *unmixed*. Probably referring to the former direction *εκκλινατε απ' αυτων*.

20. Σαταναν.—This name of the evil spirit appears to have been usually applied by the Jews to any tempter or teacher of false doctrine. See Matt. xvi. 23. and Mark viii. 33. In this sense *שטן* appears to be used, 2 Sam. xix. 22, for Abishai did not *oppose* any declared wish of David, but *tempted* him to severity.

21. Τιμοθεος. See J. H. Heinrich's Proleg. in 1 Tim. Timothy was at this time with Paul at Corinth. Acts xx. 4.

22. Τερτιος, the amanuensis of St. Paul. Some commentators suppose him to be the same individual elsewhere called Silas, from the affinity of the words, *שלש*, Silas, and *שלישי*, Tertius. It appears that there should be a comma after *επιστολην*, and that *εν Κυριω* should be taken in connexion with *ασπαζομαι υμας*.

23. Γαιος, Lat *Caius*. Commonly supposed to be the person mentioned Acts xix. 29. and xx. 4. But he was a Macedonian, this a Corinthian. Probably the person mentioned 1 Cor. i. 14, who, as Origen asserts from tradition, was afterwards bishop of Thessalonica. KOPPE.

25. For the collocation of v. 25–27, see the V. Lectiones of Griesbach and Koppe.

Heumann, followed by Koppe, supposes that these three verses were written by the Apostle in his own hand as a proof of the authenticity of the Epistle, as in 2 Thess. iii. 17.

τω δε δυναμενφ, sc. Θεφ, the dative is governed by *δοξα*, v. 27. φ being there introduced pleonastically.

αποκαλυψιν μυστηριου.—The mystery was, *the manifestation of Christ in the flesh*. Cf. 1 Tim. iii. 16. *χρονους αιωνιους*, *for ages*. Theodoret *ανωθεν*. Theophylact *παλαι*.

26. ΝΥΝ ΔΙΑΤΕ ΓΡΑΦΩΝ ΠΡΟΦΗΤΙΚΩΝ, *both now and formerly by means of the prophetic writings.* But some MSS. and the most ancient versions, approved by Bengelius and Griesbach, omit τε. According to this reading the sense will be, *now made clear to us who compare the prophetic writings with the events which we know to have taken place.*

27. ΜΟΝΩ ΣΟΦΩ ΘΕΩ, *to God who alone is wise.* So Matt. xix. 17, *none is good save one, that is God.*

FINIS.